

THE
CONGREGATIONAL MAGAZINE.

APRIL, 1835.

A BRIEF VIEW OF THE LIFE AND LABOURS

OF THE

REV. ROBERT MORRISON, D.D. F.R.S. M.R. A.S. &c.

FIRST PROTESTANT MISSIONARY TO CHINA.

ALTHOUGH we are assured that adequate justice to the revered memory of Dr. Morrison can alone be executed by a writer who has enjoyed the advantage of his personal friendship, and may be permitted to consult his private papers, yet we feel it to be due alike to our readers and ourselves, to select from the various sources of information accessible to us, and especially from those discourses which have been delivered in consequence of his death,* such passages as are adapted to display the extent of his labours and the completeness of his devotion to the service of his Lord.

* The Funeral Discourse occasioned by the death of the Rev. Robert Morrison, D.D., F. R. S., delivered before the London Missionary Society, at the Poultry Chapel, February 19, 1835. By Joseph Fletcher, D.D., 8vo. pp. 76. Wesley and Co.

Eminent Usefulness assured of a glorious Reward. A Sermon occasioned by the death of the Rev. Robert Morrison, D.D., which took place at Canton, August 1, 1834. By John Jefferson. 8vo. pp. 36. Ward and Co.

Robert Morrison was of Scottish descent, but born at Morpeth, in the county of Northumberland, on the 5th of January 1782. His father, Mr. James Morrison, was a native of Perthshire, and the son of a husbandman in that county, but in his youth, he removed to Northumberland, where he married Sarah Nicholson, by whom he had seven children, four sons and three daughters. This worthy pair feared God, and brought up their offspring in his fear and service.

About the year 1785, the family removed to Newcastle-upon-Tyne. In this town Mr. James Morrison became an elder of the Presbyterian church, and to his pious instructions and the pastoral labours of the ministers of that communion his son Robert was mainly indebted for those religious impressions which terminated in his conversion to God. Dr. Fletcher has quoted the following extract of a letter, which describes the state of his feelings at this period.

"The instructions which I received in my father's house, and from the ministers of religion in

connexion with the Scotch churches in Newcastle, terminated in leading me to the Lord Christ for salvation and happiness. I found joy and peace in believing the truth. The hope and anticipation of heaven yielded me unspeakable delight, and I longed to make others as happy as myself. *I desired to win souls to Christ, that they might become the heirs of everlasting bliss.* Study then became my delight; and with slender means, and great physical effort, I snatched many hours from labour and sleep. I made some ineffectual and discouraging applications to ministers for direction, and my aged mother wondered to what her son's zeal and assiduity would eventually grow, and feared lest I should be removed from her."

He had hitherto been occupied in the humble business of his father, and to which he gave himself with his characteristic industry and success. It was, however, soon evident, after his union with a christian church, that Divine Providence was about to prepare him for very different pursuits. In order to impart knowledge, he saw that it was first necessary to acquire it, but his resources, both as to time and money, were very limited, and his first attempt to obtain instruction was discouraged by the Scotch minister to whom he applied.

In the commencement of the year 1799, he began to "keep a journal and to study," and in a year or two afterwards, he placed himself under the tuition of the Rev. W. Laidler, of Newcastle, to learn the Latin language. To pursue these studies, he was obliged to redeem time from sleep, and thus he was employed in study early in the morning, for his manual labour commenced at six o'clock, and then again at night, after the toils of the day had closed.

This course he continued for

fourteen months, and not only acquired an elementary acquaintance with the Latin language, but also with the rudiments of Greek and Hebrew.

To these literary efforts he united those of benevolence, and zealously co-operated with other Christians in a local society for the relief of the friendless poor.

By the kind services of the Rev. W. Laidler, his wish to devote his life to the christian ministry was encouraged, and he was introduced to the notice of the Committee of the Hoxton Academy, London, by whom he was admitted as a student into their Institution, early in January 1803. Adverting, in the letter already quoted, to this period, he says,—

"I remember shedding, in secret, tears of joy, when with feelings of deep responsibility, I was sent, for the first time, to preach concerning Jesus to the poor people in St. Luke's workhouse. The first pulpit I ever preached in was that which then stood in their chapel."

Dr. Fletcher gives the following interesting sketch of the conduct of Dr. Morrison at that period.

"In the year of Dr. Morrison's entrance at Hoxton, I had the honour and happiness of being admitted to that institution, and of being his daily associate in classical studies; and I refer to the circumstance, because at that period, some of the prominent features of his character were developed, not so much in his ordinary intercourse, as in the more private circle of his academic friendships. There was a deep seriousness of spirit, an unobtrusive devotion, without the slightest approach to display, that proved the reality of his communion with God. His interest in the cause of missions was manifest rather by the impression he felt of its claims, than by his conversation. He seemed to be far less excited by the meetings and movements designed to produce impression on the public mind, than by the calm and retired contemplation of the subject; and I well recollect a conversation in which he spoke of his own personal obligations to become a

missionary in a tone of most fervent and impressive conviction. The early development of his mental character was marked by no prominent feature, except that of intense and continued application; and all that his future life and labours effected, may be traced, under the divine blessing, to this untiring perseverance."

It was during his residence in this Institution that some letters of the venerable Vanderkemp, the father of our African mission, appeared in the Evangelical Magazine, the perusal of which enkindled in his bosom the desire to be engaged in the missionary enterprize, and in answer to the appeal for missionaries, he was prepared to answer, "Here am I, send me."

"The thought ever dwelt on his mind; he endeavoured to weigh every side of the question; proposed it to his friends, but they pressed him to stay with them; his father wept and prayed over him, unwilling to part with him, yet afraid lest he was doing wrong in opposing his departure. Robert was his youngest child, the joy and rejoicing of his heart; but he consented, and he lived to see him honoured amongst the churches of Christ.*

In the month of May, 1804, he applied to the Directors of the London Missionary Society to be received as a missionary student, and entered their seminary at Gosport, then under the superintendence of the venerable Dr. Bogue.

A mission to China having been determined, the Directors were happy to find Dr. Morrison willing to undertake it, regardless of the almost insuperable difficulties that appeared to lie in his way.

So deeply was he penetrated with a conviction of the deplorable state of the heathen world, that, to

use his own words, he would "have gone to any quarter of the globe, where the people were as yet without a divine revelation;" and when the unfortunate traveller, Mungo Park, and his brother-in-law, Anderson, contemplated the formation of a settlement in the interior of Africa, Dr. Morrison would readily have accompanied them. Divine Providence, however, had destined him to labour amongst a population far greater than the whole continent of Africa could supply.

Having finished his theological course at Gosport, he came to London in 1806 to prosecute his scientific and oriental studies.

In the British Museum there was deposited a Chinese MS. *A Harmony of the Gospels*, made by some unknown Romish missionary, and the Royal Society of London possessed a copy of a Latin Chinese Dictionary, probably compiled by some persons of the same class. To these Dr. Morrison gave great attention, and with the aid of a young Chinese, *Yong-sam-tak*, who who was then in the Metropolis, he commenced his acquaintance with "that strange language and hard speech," by which he was at length enabled to achieve such important results.

Having paid some attention to medicine, surgery, and astronomy, he now prepared for his mission, to which he was solemnly ordained at the Scotch Church, Swallow Street, London, on the 8th of January, 1807. On the 31st he embarked for the United States.

"I remember well," he remarked in his Missionary Sermon, at Surrey Chapel, in May 1825, "that a return to this land was never anticipated by me. At five P.M., as the sun was declining in the west, on the 25th of February, when the ship in which I sailed took her

* Obituary of Dr. Morrison in the Chinese Repository, Aug. 1834, pp. 179. An interesting article, prepared, we presume, by his son Mr. J. R. Morrison.

final departure from the British shores, I find, from my journal, that I thus wrote: 'This is in all probability, (but God only knows,) the closing prospect of a land I shall visit no more. O, may the blessing of God rest upon it! The land that gave me birth; the land that till this hour has nourished me; the land of my father's sepulchre—a land I esteem most precious, because there, I trust, I was born again; and there the saints in numbers dwell. Happy land! May the light of the Gospel never be removed from thee. The prayers of a departed missionary are ended. Amen and Amen.'"

The vessel encountered very heavy gales of wind on her passage, but reached the City of Philadelphia in safety.

"He stayed twenty days in America, and then re-embarked in the American ship *Trident*, for Canton. During that brief stay he made the acquaintance of some active Christian friends, which, together with his subsequent correspondence, contributed to that lively interest ever felt for him in America. He received from Mr. Madison, then Secretary of State, a letter of introduction to Mr. Carrington, American Consul at Canton, requesting for him all convenient aid in his literary pursuits. On the 4th of September he reached *Macao*, but had no sooner landed than he was ordered away by the Portuguese, through the jealousy of the Roman Catholics. Compelled to go to Canton at once, the letter alluded to procured him attentions from Mr. C. and several other gentlemen; and he was received into the factory of Messrs. Milner and Bull, of New York. His first appearance in Canton, though not cited for imitation, cannot be uninteresting to all who knew him. At first he ate in the Chinese fashion, became an adept with the chopsticks, dining with his native teacher. He imitated the native dress also, let his nails grow long, cultivated a *cue*, and walked about the hong in a Chinese frock and thick shoes. His mode of living, too, was rigidly economical; he lived in a go-down, which was his study, dining and sleeping-room; an earthen lamp gave him light, and a folio volume

of Henry's Commentary, set on end, screened this lamp from the wind. Here he studied day and night at the language; but, having little help from teacher or books, with success not proportionate to his toil. His Chinese habits were soon laid aside; for though he meant well, yet, as he often afterwards said, he judged ill. At the close of 1808, with all the British, he was obliged to go to *Macao*, in consequence of the arrival of troops from Bengal. Here he was so unwilling to expose himself to public notice, that he never walked out, in consequence of which his health began to suffer. The first time he ventured into the fields was by moonlight, under the escort of two Chinese. Yet, during all the time, he was silently studying the language; and so anxious was he to acquire it, that his secret prayers to the Almighty were offered in broken Chinese.*

Such untiring application brought its own reward, and Dr. Morrison had the satisfaction to inform the Directors of the Missionary Society, at the close of 1808, that he had completed a grammar of the Chinese language, and that every day he was adding to the philological stores of his *Chinese and English Dictionary*. After about eighteen months of incessant labour, he was appointed as secretary and interpreter to the supercargoes of the East India Company. "He appears to have been considered, at that early period, as the most expert Chinese scholar in the factories. The correspondence of the supercargoes with the Chinese had been previously conducted in a very circuitous manner, and often with great difficulty, by the intervention of the Portuguese *Padrees* of the College of St. Joseph, who first rendered the several papers, of which Chinese versions were required, into Latin, and then, with the aid of their native assistants, into Chinese."†

* Obituary of Dr. Morrison.

† Vide Asiatic Journal for March, which contains a Memoir of Dr. Morrison, attributed to the pen of Thomas Fisher, Esq. of Hoxton.

The day he received this appointment he was united in marriage to Miss Mary Morton, eldest daughter of John Morton, Esq. then at Macao, and which effected a change in his circumstances highly favourable to his studies and usefulness.

The following accurate and eloquent passage, from Dr. Fletcher's Discourse, will furnish our readers with a condensed account of his literary and biblical labours.

"It will belong to the future biographer of this holy man to exhibit the portraiture of his life; to trace his course from the first day of his landing on the shores of China, an unknown stranger, living in the utmost seclusion from the notice of public functionaries, submitting to great privations, adopting for a time, under what he afterwards regarded as mistaken impressions, the costume of the country, and conforming as much as possible to its customs, without involving the slightest compromise of Christian integrity, but in all his intercourse keeping one great end in view—the knowledge of that language, both verbal and written, in which he should be able to make known the truths and blessings of the Gospel. By persevering application he not only became one of the most accomplished scholars in Chinese literature, but rose to high official eminence; rendering essential service to his country, both in its commercial and political relations, by his accurate and profound acquaintance with the language and manners of China; and securing to himself, not only the means of honourable independence, if he had chosen to avail himself of them, but preserving unimpeached until death the consistency, efficiency, and benevolence of the Christian missionary. Adverting to an early

period of his history, Dr. Milne observes,—'The patience that refuses to be conquered, the diligence that never tires, the caution that always trembles, and the studious habit that spontaneously seeks retirement, were best adapted for the situation of the first missionary to China.' These Dr. Morrison exhibited; and his acceptance of a situation in the 'British Factory,' was in accordance with the instructions he had received from the Directors of the Society; because it facilitated his acquisition of the language, and secured increasing means and opportunities for the accomplishment of his great work—**THE TRANSLATION OF THE HOLY SCRIPTURES**. In conjunction with his excellent colleague, Dr. Milne, towards whom he cherished in life, and to his memory, after his lamented death, the most affectionate attachment, this was effected at different periods. The first edition of the Chinese New Testament, translated by himself, appeared in 1813; and five editions, successively revised, were printed before the year 1827. In 1819, the Old Testament in the Chinese, was finished; of which work, Dr. Milne translated the last book of the Pentateuch, the Book of Job, and the historical books. On the 25th of November, 1819, it is gratefully recorded in his own account of his labours, the translation of the entire volume of divine revelation was completed.

"The value of a translation depends, not only on its being a faithful version, exhibiting the sense of the original text, but on its fitness to convey that sense, so as to prevent all grounds of exception on the part of fastidious readers, from any alleged want of idiomatic purity and propriety. There are different modes of style

or diction in the Chinese language, as in all other languages, but far more distinctly marked in their character; and Dr. Morrison chose that which was intelligible to the lower classes, and yet suited to the most refined and cultivated. For this attainment he was prepared, by the extensive course and minute accuracy of his philological researches; and it is of importance to refer to the fact, not merely in justice to his character, but to show that he was eminently qualified to produce a translation of the Scriptures, which might deserve the confidence of the Christian world, in adopting measures for its circulation. Before the intelligence of his death had arrived, a large grant was made by the Committee of the British and Foreign Bible Society, towards the reprinting, and more extensive circulation of a revised edition of the Holy Scriptures in the Chinese language. The recent changes in our commercial relations to China, led to this wise and liberal measure; and the superintendence of this republication was entrusted to our departed friend; but the God of the Bible has removed him to a higher sphere of service and enjoyment.

"It might be said, in reference to a language, in which few are competent judges, that superficial attainments might be highly rated; and the pretensions even of a sciolist, pass undetected. It is of importance, in the case of Dr. Morrison, that this point should be placed in a satisfactory light, and his claims laid on a firm basis. Happily there is no room for doubt; for the proof is abundant and decisive. It comes not from himself; for who, even of those who had access to him in the moments of most unreserved intercourse, ever heard him boast of

his own attainments? The evidence is derived from those who had the best opportunity of judging, and who had the corroboration of facts in support of their own convictions. The despatches of the Select Committee of the British Factory at Canton, to the Directors of the East India Company, were year after year replete with the warmest commendations of his attainments, and acknowledgments of the important benefits which had resulted from them to the Company's political and commercial interests, in their arduous negotiations with the Chinese Government. *Their* authority may be claimed, for believing that Dr. Morrison possessed a deeper knowledge of the language of China, than any European of his day. One fact is in recollection, which it is proper on this public occasion to state, since it exhibits an unbiassed and impartial testimony, and one free from the possible imputation of incapacity for forming an adequate judgment. After one of the critical discussions which often arose between the Company and the Chinese government, the Viceroy of Canton, struck with the style of the communications on the part of the Factory, concluded that they could have been written only by a learned native; and desirous of finding out the perpetrator of what appeared to him an act of treason against his country, he demanded the name of the writer! The name of Morrison was returned to the Viceroy, with the intimation, that if he were not satisfied, the writer should appear before him for personal examination. This, however, was not required. No fact could more decisively prove the literary capability of the translator for the arduous work assigned him, in an infinitely more important negotiation.

"I cannot close this account of

the successful and concentrated application of Dr. Morrison's energies, without adverting to the *Chinese and English Dictionary*, in six quarto volumes, the expense of publishing which, amounting to nearly fifteen thousand pounds, was defrayed by the East India Company. It will be for future students, and future missionaries, to appreciate the true value of this imperishable monument of his labours! Numerous works respecting the philology, history, and manners of China, were at different times successively published; and various religious tracts, both in English and Chinese, amounting to a large number, proving the deep anxiety of his spirit for the salvation of all those around them."

In 1816, Dr. Morrison was attached to the suite of Lord Amherst, in his embassy to Peking, and on him devolved the principal business of translator, which he performed with a vigilance that protected the honour of his sovereign, while the state of China excited his compassion as a Christian missionary.

While our admirable brother was engaged in these patriotic and literary labours, he never lost sight of the great business of his life. In 1814, he saw the first fruit of China to the Lord in the person of *Tsae-a-ko*, a young man, about twenty-seven years of age, who made a satisfactory profession of his faith in Christ, and was baptised. Dr. Morrison thus described the service, but who can realise the feelings which must have then gladdened his soul?

"At a spring of water issuing from the foot of a lofty hill by the sea side, away from human observation, I baptised in the name of the Father, the Son, and the Holy Spirit *Tsae-a-ko*. O that the Lord may cleanse him from all sin in the blood of Jesus, and purify his heart

by the influences of the Holy Spirit! May he be the first fruits of a great harvest: one of millions who shall believe and be saved from the wrath to come!"

The preaching of Dr. Morrison was blessed only to a few other natives, as not more than ten Chinese were baptised by him during his ministry; but as he impressively remarked, when last in England, "Yonder region of the world is not to be compared to those places where the ministers have only to put in the sickle. There we have to make ploughs and harrows before we can begin, and we want more men, able men, able minded men, and men full of the Holy Ghost, to go and cut down yonder jungle, and wait, perhaps half a century, before they can sow the good seed." The implements of a moral husbandry he was, however, privileged to prepare. He laboured and other men will enter into his labours, and the tillage will ere long yield such a harvest, that he who formed the instruments, and those who may employ them, will rejoice together. His enlightened views on these subjects led him to engage in a project which did honour to his sanctified wisdom and Christian liberality, the account of which we transcribe from a periodical already quoted.*

"In 1818, Dr. Morrison executed a project, which he had long had in contemplation—the establishment of an Anglo-Chinese College at Malacca, in which the languages and literature of the two countries should be interchangeably communicated, chiefly with a view to the final object of his mission, the introduction of the Christian religion into China. The London Missionary Society had previously obtained a grant of ground, for the erection of a mission-house: and on a part of this ground, with some additional land, which he obtained by purchase, he caused his college to be erected.

* Asiatic Journal for March.

Towards the foundation of this college he gave £1,000, with an endowment of £100 per annum for five years; and obtained the further requisite pecuniary aid from his friends in Europe and Asia. The foundation-stone was laid on the 11th of November, 1818, by Lieut.-Col. William Farquhar, with the concurrence of the Dutch authorities, to whom the settlement was then on the eve of being restored. Dr. Morrison made other pecuniary grants towards the support of this institution, and was, till his death, its most powerful and efficient patron, in obtaining the means of its support by voluntary contribution. He also drew up, for the better management of the college, a code of laws, by which it continues to be regulated, on Christian principles. In the year 1825, it contained twenty Chinese students; and according to the latest report, its utility and prosperity are unabated. In 1827, Mr. Fullerton, the governor of Prince of Wales Island, recorded a minute, in which he took a view of the history of the college, and, after recommending the East-India Company to afford it pecuniary aid, in the expectation that it would, as indeed it had, become the depository of the literature of the surrounding nations, and that the Company's servants might avail themselves of it as a means of qualifying themselves for their respective official stations, he added: "I do not contemplate any interference by the officers of Government in the direct management of the institution, being perfectly satisfied that it is now in better hands."

"Dr. Morrison visited this college in the year 1822, and, during his stay at Malacca, entered into arrangements with the view of forming a new institution at Singapore, in connection with the college at Malacca, but without disturbing the original plan of that establishment. The languages, which it was designed that the Singapore Institution should disseminate, are, the Chinese, Malayan, Siamese, Buguese, Arabic, and Balinese. The project was discussed and adopted at a public meeting, held at Singapore, on the 1st of April, 1823, at which Sir Stamford Raffles presided; who appropriated for this establishment 100 acres of waste land, the property of the government, and assigned to Dr. Morrison fifty acres, on which to erect a private residence for himself, whenever he should reside temporarily at Singapore. The erection of this college, towards which Dr. Morrison obtained private subscriptions to a considerable amount, and himself gave £1,000, com-

menced on an extensive scale, on the 4th of August 1823; Sir Stamford Raffles laying the first stone. The return to Europe of that distinguished statesman shortly afterwards, and the consequent change in the government of Singapore, co-operating with other causes, appears to have prevented the completion of this magnificent design."

Whilst prosecuting his abundant labours, he was not exempted from those vicissitudes of domestic joy and sorrow which fall to the lot of most of the people of God. With a heart eminently fitted to find happiness in the bosom of his family, he was for months annually separated from them, it being necessary for him to be in Canton, while his family remained at Macao. Death early entered his family: in 1811, he buried his first-born child on the day of its birth. He had to dig the grave with his own hands on a hill in the north of Macao, in doing which he was at first forcibly interrupted by the Chinese. In 1815, Mrs. Morrison was driven by lingering disease to seek a cooler climate, and leaving her husband in China, she sailed with her two children for England. After an absence of five years, she returned with health improved, but as it appeared, returned only to die in her husband's arms.*

That mournful event was occasioned by cholera morbus, but under circumstances peculiarly afflictive, and which are delicately expressed by the inscription upon her tomb. "Who, even while anticipating a living mother's joy, suddenly, but with a pious resignation, departed this life after a short illness of fourteen hours, bearing with her to the grave her hoped-for child, June 10, 1821."

(To be concluded in our next.)

* Obituary of Dr. Morrison.

THE SONG OF THE BOW.

"HATSTSEBI Yishrael al bamotheyeha
 chahal;
 Eych naphelu gibborim;
 Al taggidu begath,
 Al tebasseru bechutsoth Ashkelon;
 Pen tismachnah benoth Pelishtim,
 Pen tazozenah benoth haarelim.
 Harey baggilboa al tal,
 Veal matar aleychem usedey terumoth;
 Ki sham nigal magen Gibborim.
 Magen Shaul keley Mashiach bashsha-
 men!
 Middam chalalim, mecheleb gibborim,
 Kesheth Yehonathan lo nashog achor;
 Vechereb Shaul lo thashub reykem.
 Shaul Yihonathan,
 Hanneehabim vehanneimim bechaiyey-
 hem,
 Ubemotham lo nipradu.
 Minnesharim kallu, mearayoth gaberu!
 Benoth Yishrael el Shaul becheynah;
 Hammalbischem shani im adanim,
 Hammaalchh adi Zahab al lebushhechen.
 Eych naphelu gibborim bethoch ham-
 milchamah!
 Yehonathan al bamotheyeha chahal!
 Tsar li aleycha achi
 Yehonathan, naamta li meod,
 Niphleathah ahabathecha li meahabath
 nashim!
 Eych naphelu gibborim,
 Vayyobedu keley milchamah!

Sorrow for the dead has sought relief in a variety of beautiful and affecting rites—in respectful attention to the remains of the departed—in vigils at the grave of the beloved—in erecting the monumental stone—in tearful meditations upon a thousand acts of kindness and offices of regard—and in preserving the memory of "the excellent of the earth" reposing beneath its surface, in epitaph, elegy, and song. Superstition has indeed introduced upon such occasions a multitude of ridiculous and trifling ceremonies—while a cold philosophy has affected to despise all observance as ill bestowed upon what is but a collection of material atoms—the former offends our religion, the latter shocks our feelings. Let it be remembered, that

N. S. NO. 124.

the body is equally a creation of God with the most glorious world—that it is an essential and responsible part of man—that though deprived of animation it is not to be annihilated—that it is intimately related to the glorified human frame of the Priest in heaven—that it is to rise up in the last day to a state of conscious existence never to be disorganised—then will it seem appropriate and becoming to mark with some memorial the spot where repose the ashes of those who have dignified and adorned our nature by their talents and virtues. We will go then to the grave to weep there, when those whom we have loved and honoured are taken from us: we will not condemn if filial tenderness, parental affection, or sisterly regard should linger at times in sad and solitary musing beside the sod: we will respect such emotions, as a becoming tribute to the departed, and as likely to be profitable to the living.

The Hebrew poem, placed in European characters at the head of these remarks, is the well-known and justly-admired composition of David, upon the death of his monarch and his friend. They were slain in a disastrous battle with the Philistines, fought in the valley of Jezreel, between Mounts Tabor and Gilboa. Saul had posted his army in the neighbourhood of a fountain—a station of no mean importance to the success of an eastern fight—the same fountain, as William of Tyre reports, by the side of which Saladin, ages afterward, pitched his camp, in his contest with Baldwin, king of Jerusalem. The rout of the Israelites was complete—they were thrown into confusion apparently at the first

onset—Jonathan fell by the hand of the enemy—Saul, grievously wounded by an archer, fell by his own hand in the retreat. The communication of this intelligence to David, drew from him a noble poem, of which it has been observed, that every word seems swollen with a sigh, or broken with a sob. It is an affecting picture of a heart full of distress, striving to give expression to its feelings, and repeatedly interrupted in the attempt by bursts of passionate emotion.

The grief of David upon this occasion was expressed after the usual fashion of the orientals—he rent his clothes—he mourned, he wept and fasted, and indited to the memory of the departed a funereal elegy. These in all nations, and in all ages, have been the insignia of grief—the habiliments of sorrow—since the first inhabitant of the earth was laid beneath its surface. Thus Æneas, upon the burning of the Trojan fleet, tears his robe from his shoulders, “*humeris abscondere vestem*”—the queen of king Latinus, when the Trojans storm the city, tears with both her hands

her purple vest, “*purpureos montura manu discindit amictus*”—and the aged monarch himself, afflicted by the death of his queen and the destruction of his capital, like the fatal messenger to Eli, rends his clothes, and scatters earth upon his head. Tears for the dead have been consecrated and hallowed by the example of our Lord, though Epiphanius reports, that the passages exemplifying the emotion, were unceremoniously ejected from the Gospels by some of the fathers, who confounded submission with insensibility, and mistook for fortitude the apathy which asceticism engendered. He had humanity in its utmost perfection—all the fine, pure, warm, and exquisite feelings and sensations which marked its short-lived existence in Paradise—he was generous and sympathetic, and mingled his sacred tears with those of the afflicted relatives of his friend. Homer frequently makes his heroes weep, as Achilles at the death of Patroclus. Among the Greeks the accustomed signs of wo were closely allied to the mournful emblems common among the Hebrews:

Τοῦτο νῦν καὶ γέρας οἷον οἰζυροῖσι βροτοῖσι,
Κεῖρασθαι τε κομὴν, βαλεῖν τ' ἀπὸ δακρῶν παριών.

Odyss. IV. 197.

Let each deplore his dead: the rites of woe
Are all, alas! the living can bestow
O'er the congenial dust, enjoined to shear
The graceful curl, and drop the tender tear.

But from the grief of David let us turn to his poem, of which the following translation has been proposed by Dr. Kennicott.

O decus Israelis, super excelsa tua miles!

Quomodo ceciderunt fortes!

Nolite indicare in Gath,

Nolite indicare in plateis Ascalonis:

Ne lætentur filix Philistæorum,

Ne exultent filix incircumcisorum.

Montes Gilboani, super vos

Nec vos, nec pluvia, neque agri primitiarum;

Ibi enim abjectus fuit clypeus fortium

Clypeus Saulis, arma inuncti oleo!

Sine sanguine militum,

Sine adipe fortium,

Arcus Jonathanis non retrocesserat;

Gladiusque Saulis non redierat incassum.

Saul et Jonathan
 Amabiles erant et jucundi in vitis suis,
 Et in morte sua non seperati.
 Præ aquilis veloces!
 Præ leonibus fortes!
 Fillæ Israelis deflete Saulem;
 Qui coccino cum deliciis vos vestivit,
 Qui vestibus vestris ornamenta imposuit aurea!
 Quomodo ceciderunt fortes, in medio belli!
 O Jonathan, super excelsa tua miles!
 Versor in angustiis, tui causa.
 Frater mi Jonathan!
 Mihi fuisti admodum jucundus!
 Mihi tuus amor admodum mirabilis,
 Mulierum exuperans amorem!
 Quomodo ceciderunt fortes,
 Et perierunt arma belli!

The remarks which we have to make upon this production, will range under the three following heads.

1. The *text* of the poem.

It is entitled by its author "the Bow"—"also he bade them teach the children of Judah the use of the bow: behold it is written in the book of Jasher." *The use of* is not in the original: it is simply *the bow* כֶּשֶׁת *kasheth*, which must be understood of the title of the song, and not as our translation intimates, of instruction in archery. It celebrates the fatal skill of the Philistine archers, which laid low the pride of Israel on this disastrous day; and especially the prowess of Jonathan in the use of this weapon. His bow, as the song expresses, "returned not

back from the blood of the slain;" and to David this weapon had many affecting remembrances connected with it, for out of it "the arrow was shot beyond the lad" by his friend, when the covenant was made between them, of that love "which was greater than the love of women." Therefore, he appropriately termed his lamentation *Kasheth*, or *the Song of the Bow*, and he gave it to the chief musicians to adapt it to some sad and mournful melody, that the children of Judah might sing it.

חָלַל and חָלַלִים *chahal* and *challim*, occurring in verses 19, 22, and 25, are differently rendered by translators. In our common English version, the Hebrew is translated *slain*.

"The beauty of Israel is *slain* upon thy high places!"

"From the blood of the *slain*—the bow of Jonathan turned not."

"O Jonathan, thou wast *slain* in thine high places!"

Dr. Kennicott renders *soldier* and *soldiers*.

"O decus Israelis, super excelsa tua miles!"

"Sine sanguine militum"—

"O Jonathan, super excelsa tua miles!"

The English version in this article substitutes *pierced* and *warriors*.

"O Beauty of Israel, *pierced* are thine own mountains!"

"From the blood of *warriors*"—

"O Jonathan, *pierced* on thine own mountains!"

Dr. Kennicott advances some substantial reasons for his translation. As חָלַל *chahal* signifies to *bore* or *pierce through*, he thinks

the epithet might appropriately be given to a soldier, the *piercer*—as his business is to transfix or pierce his enemies with sword, spear, and

arrows. Though his version gives a good sense to the original, and maintains the beauty and consistency of the passage unimpaired, may, in the opinion of some competent judges, add considerably to the effect; yet, upon the whole, we prefer retaining the radical signification of the terms, and the fine and striking picture so natu-

rally presenting itself to the imagination of David—the beauty of Israel—the flower of the royal house in the person of Jonathan—pierced upon Gilboa by the arrows of the Philistines.

Verse 21 is variously rendered, according to the reading which is preferred, whether בלי *beli*, or בלי *keley*.

"The shield of Saul as though he had not been anointed with oil."

"Clypeus Saulis, arma inuncti oleo!"

"The shield of Saul, weapons anointed with oil."

It is observed by Dr. Delaney, that the particle בלי *beli* is not used in any part of the Bible in the sense of *quasi non*, in which sense it must be used here, if it be retained as the genuine reading. A manuscript, numbered 30 in Kennicott's Bible, written about the year 1200, has בלי *keley*, which is the reading in the first edition of the whole Hebrew Bible, printed Soncini, 1488. Neither the Syriac, nor Arabic versions, nor the Chaldee paraphrase acknowledge the particle בלי *beli*, which they would undoubtedly have done, had it

been in the copies from which they translated. A mistake might easily be made by copyists, as there is such a similarity between ב *beth* and כ *caph*. Instead then of בלי *beli*, *not*, we shall read בלי *keley*, *furniture, dress, armour of every kind, whatever is prepared and finished for the use of man.* Gr. Ἐργα, *armour*.

The following may be adopted as an elegant and spirited translation of this poem, which has only been subjected to a few unimportant alterations.

O Beauty of Israel!
Pierced on thine own mountains!
How have the mighty fallen!
Tell it not in Gath:
Publish it not in the streets of Askelon;
Lest the daughters of the Philistines rejoice!
Lest the daughters of the uncircumcised exult!
Ye mountains of Gilboa,
On you be neither dew nor rain,
Nor fields affording oblations;
Since there hath been vilely cast away,
The shield of the mighty, the shield of Saul,
Weapons anointed with oil!
From the blood of warriors,
From the fat of the mighty,
The bow of Jonathan was not held back,
Nor did the sword of Saul return in vain.
Saul and Jonathan!
In their lives were united in mutual love.
And in their death they were not separated.
They were swifter than eagles!
They were stronger than lions!
Ye daughters of Israel, weep over Saul.
Who clothed you in delightful scarlet,
Who put golden ornaments on your apparel.
How are the mighty fallen!

In the midst of the battle !

O Jonathan pierced on thine own mountains !

I am in distress for thee, my brother Jonathan !

Very dear to me wast thou :

Thy love to me was wonderful

Surpassing the love of women !

How have the mighty fallen !

And the weapons of war perished.

2. The Poetry.

A vivid picture is presented of the disastrous fight, the dishonoured throne of Israel, the slaughter of its warriors, and the distress of the writer : feelings of friendship and patriotism alternately dictate his expressions : there is an apparent struggle from beginning to the close, as to which shall be the prominent subject of his lamentation, whether the ruin which threatened his country, or

the fatal stab which was given to a much endeared intimacy. The description of the messenger in the Persæ of Æschylus is drawn with considerable effect and pathos. He comes to the queen with an account of the destruction of the whole moral power of the Persians at the battle of Salamis. But the Greek poet must here yield the palm to the Hebrew bard.

Ὁ γῆς ἀπάσης Ἀσιδος πολιςματα,
Ὁ Περσίς αἶα, καὶ πολὺς πλουντὸν λιμὴν,
Ὅς ἐν μὲ πλῆγῃ κατεφθάρται πολὺς
Ὀλβος, τὸ Περσῶν δ' ἀνθος οἰχεται πῆσον.
Ὡμοί, κακὸν μὲν πρῶτον ἀγγέλλειν κακά·
Ὅμως δ' ἀναγκὴ παν ἀναπτύξαι παθος
Περσαίς, στρατὸς γὰρ πας ὀλελε βαρβαρῶν.

Woe to the towns through Asia's peopled realms !

Woe to the land of Persia, once the port

Of boundless wealth ! how is thy glorious state

Vanish'd at once, and all thy spreading honours

Fallen, lost ! Ah, me ! unhappy is his task

That bears unhappy tidings ; but constraint

Compels me to relate this tale of woe :

Persians ! the whole barbaric host is fallen.

Simonides, to whom the invention of the elegy, as a funeral poem, has been attributed, has celebrated the dead in battle, the slain in defence of their country, with peculiar energy and terse simplicity. In the epigram on

Cimon's naval victory, the personification of Asia, wailing over her fallen hosts, hopelessly lamenting their defeat, reminds one of the Beauty of Israel, pierced, wounded, and bereft of her mighty ones.

By land the Medes in thousands press the ground,

By sea a hundred Tyrian ships are drowned,

With all their martial host ; while Asia stands

Deep groaning by and wrings her helpless hands.

The apostrophe to Mount Gilboa, the scene of the contest, where the anointed weapons were cast away, is full of dignity. Nature is to put on mourning for the illustrious dead ; no dew nor rain to fall upon the fatal height ; nor

fields to nourish pasturing flocks for the altars of Jehovah. On occasions of joy David could call upon nature to sympathise with him in his gladness : the trees rejoice : the mountains clap their hands : and from hill and vale,

from field and flood, from stream and flower, there ascends a hal-lélujah audible to the ear of piety and of poetry. During the summer months in Judea little or no rain falls, and owing to the continued heats, the country becomes intolerably parched. The sudden fall of a plentiful shower has a surprising effect upon the face of nature, and suggests much higher ideas of refreshment and pleasure than the same cause in our northern latitude does to us. Hence, to represent and illustrate joyful and exhilarating occurrences, the national poets of the Hebrews so frequently selected their metaphors from the descending shower—the copious night dew—the bubbling desert spring—and the annual overflowing of the Jordan. Occasions of distress, on the contrary, are symbolised by the “dry and thirsty land, where no water

is”—the parched ground—the drying up of rivers—and the total emptying of the pools. No temporal evil being so great as the total cessation of rain and dew; no image can be more expressive of distress; and the poet, in the excess of his grief, introduces the summits of Gilboa, dry, parched, and barren, withered in verdure, and deserted by the genial influences of the earth and sky, mourning for the slaughtered king and princes fallen upon them.

It has been a favourite imagination with ancient and modern poets, that inanimate nature, the objects of sight and sense round us, trees, herbs, flowers, forests, sympathised with human sorrow. Maschus, in his Greek hexameter epitaph on Bion, indulges the supposition of the possible sensibility of vegetable nature:

“Mourn with me, ye plants! woods! now bewail!
Sigh, O flowers! from your sorrowing stems!
Blush mournfully, ye roses! anemone!
Hyacinth! now speak in your symbol letters,
And, by your floral leaves, more than common,
Express your tokens of grief. The beautiful singer is dead.”

Μοσχῶς Εἰδ. γ.

His last friend is thus apostrophised:

——— “At your dissolution
The trees threw down their fruit, and
Every flower faded.”*

Ibid.

Bion also, in his elegy on Adonis, exclaims, “Bring Adonis, however ghastly: place him between the crowns and the flowers: but since he has been dead, all the flowers have withered.” Βῑων.

v. 74—6. There is an epitaph of Gregory Nazianzen on his brother Cæsarius, in which reference is made to the same sensibility, of which the poets of his country made so much use.

“If trees could mourn, and sorrowing droop the head;
If rocks might chant a requiem for the dead;
If murmuring brooks and fountains, as they flow,
Could heave the sigh, and swell the tide of woe;

* The sympathizing feelings of plants was something more than a poetic fancy to the Greeks, since even Plato and Empedocles, a natural philosopher, as well as versifier, taught “that plants are informed with a soul, and that of this there

is a clear proof, for they tremble and shake; and when their branches are bent down by the woodman, they yield but to spring back again to their former uprightness.”—*Plut. Plac. c. 26.*

Fountains, and trees, and rocks, would blend the tear,
And weep, Cæsarius, to each object dear,
All-loved Cæsarius; sceptred monarchs gave
Their high applause:—he sunk into the grave."

The use which Milton has made of this fancy, in his *Lycidus* must be familiar to every reader.

The attempts that have been made to give a metrical paraphrastic version of the poem, have not been successful. The terseness and abrupt transitions of the original can be but ill expressed in our language, and especially when

fettered with the bonds of rhyme. Dr. Watts has made it the subject of a pindaric ode, inserted in his *Reliquiæ Juveniles*, No. 24, probably a production of his academic hours. It is professedly an imitation, but it is not a felicitous achievement; it is vapid, tame, and diffuse, and destitute of the dignity and spirit of the Hebrew.

Unhappy day! distressing sight!
Israel, the land of Heaven's delight.
How is thy strength, thy beauty fled!
On the high places of the fight,
Behold thy princes fall'n, the sons of victory dead.
Ne'er be it told in Gath, nor known
Within the streets of Askelon!
How will Philistia's youth rejoice
And triumph in her shame,
And gives with weak unhallowed voice,
Chant the dishonours of the Hebrew name!

3. Its theology.

This term is used for want of a better, to point out the singular absence of all religious sentiment and feeling from the poem. This is the more surprising, as its author was not only a good man, but under divine inspiration, and had probably, ere this, composed some of those psalms, which beautifully express his lofty anticipations of a future state of blessedness.—When the hallowed friendships of time are broken by death, we generally seek consolation in meditating upon the happiness of the departed, and the time of our own re-union with them in the invisible world. But hope expresses none of its blessed prospects, and faith announces no exhilarating aspiration from the lips of David. The tears he sheds are those of friendship, not of piety; he celebrates the bow of Jonathan, but lets him die, and "gives no sign!" At other times he could speak of his "flesh resting in hope,"—his

soul not being left in hell"—of being "received to glory"—of "beholding the face of God in righteousness"—of his "presence where there is fulness of joy, and his right hand, where there are pleasures for evermore."—Cicero seems far more of a Christian than David on this occasion, when he puts into the mouth of Cato Utica the justly admired passage:—"O happy day, when I shall quit this impure and corrupt multitude, and join myself to that divine company and council of souls who have quitted the earth before me! There I shall find, not only those illustrious personages to whom I have spoken, but also my Cato, who, I can say, was one of the best of men ever born, and whom none ever excelled in virtue and piety. I have placed his body on that funeral pile whereon he ought to have laid mine. But his soul has not left me; and, without losing sight of me, he has only gone before into a country

where he saw I should soon rejoin him. This, my lot, I seem to bear courageously; not, indeed, that I do bear it with resignation, but I shall comfort myself with the persuasion that the interval between his departure and mine will not be long.*

Of the future portion of Saul, a bad king, and a weak, capricious, and jealous man, it becomes not human fallibility to pronounce. Though visited with a violent death, an expression of divine

anger, yet that does not preclude the possibility of the divine mercy being extended to his soul. But for Jonathan, surely there was no occasion for his friend to "sorrow as them that have no hope." The solemn words of Samuel to the unfortunate monarch, on the eve of the battle—"to-morrow shalt thou and thy sons be with me," which may merely refer to the entrance of their spirits into the invisible world, have been thus paraphrased by Charles Wesley;

"What do these solemn words portend?
A ray of hope when life shall end.
Thou, and thy sons, though slain, shall be
To-morrow in repose with me.
Not in a state of hellish pain,
If Saul with Samuel do remain:
Not in a state of damned despair,
If loving Jonathan be there."

Whence then this singular destitution of religious faith and hope in this death-song of one like Israel's Psalmist? Was he under divine inspiration? Or does he present himself in his mere human character as a poet? We are strongly inclined to think the latter. Notwithstanding the apologies that have been made for him by Drs. Chandler, and Delaney, there is ground for supposing David, at this period, a traitor both to his God and to his country. He had leagued himself with the Philistines; he had massacred the Geshurites without even the pretence of a divine authority; he had told a deliberate lie to Achish, that his predatory excursion had been against Israel; he had abused the hospitality of the Philistian chief by deceiving him; he had actually arrayed himself against his countrymen and his anointed king in the battle that was fatal to them; and but for an occurrence, in which he had

no concern, he would have had no alternative between either being a rebel to his God, by fighting against his people, or a traitor to man by deserting during the contest. On these accounts we are inclined to think that the grieved Spirit of God had departed from him, and that neither as an inspired singer, nor even an ordinary saint, does he now claim our attention, but as a mere martial bard.

Sweetly have Christian poets sung of the death of saints—its supports, its victories, and its results—of love with its holy ardours—hope with its blessed prospects—and faith with its sustaining power. Toplady's hymn, "Deathless principle, arise;" Wesley's "Happy soul, thy days are ended;" and Watts's "There is a land of pure delight," have been the comfort of the dying, and the solace of the bereaved. The following lines are from the pen of one of the obscure poets of our country. Henry Vaughan, who, during the civil wars, "fel-

* Cato Major, De Senectute in fin.

lowed the pleasant paths of poetry and philosophy," in the neighbourhood of Brecknock, in Wales. His poetry is disfigured by the negligent versification and foolish

conceits of his time, but when he touched upon sacred topics, he occasionally swept the harp with a master's hand.

They are all gone into the world of light!

And I alone sit lingering here;

Their very memory is fair and bright,

And my sad thoughts doth clear.

It glows and glitters in my cloudy breast,

Like stars upon some gloomy grove,

Or those faint beams in which this hill is drest,

After the sun's remove.

I see them walking in an air of glory,

Whose light doth trample on my days;

My days, which are, at best, but dull and hoary,

Mere glimmerings and decays.

O holy Hope! and high Humility!

High as the heavens above:

These are your walks, and you have show'd them me

To kindle my cold love.

Dear beauteous Death! the jewel of the just!

Shining no where but in the dark;

What mysteries do lie beyond thy dust

Could man outlook that mark!

He that hath found some fledg'd bird's nest, may know

At first sight if the bird be flown;

But what fair well, or grove, it sings in now,

That is to him unknown."

Wigston Magna, Feb. 13.

REMARKS ON THE RETURN OF THE JEWS TO PALESTINE.

To the Editors.—In former letters the remarks have been principally designed to invalidate the evidence which is supposed to justify a belief in the Jews' return. In the present communication I shall offer some positive proof against that theory.

In the first place, the unbroken silence of the New Testament with respect to a temporal restoration, warrants, if it does not even demand, the assurance, that no such event will take place. But I am aware that this position has been disputed, and the declaration of our Lord appealed to against it, that "Jerusalem shall be trodden down

until the times of the Gentiles be fulfilled." This, I believe, is the only text which, with any plausibility, can be advanced from the New Testament in favour of the Jews' return. I admit, indeed, that *one* explicit declaration of Scripture ought to be received as satisfactory proof of the doctrine it contains. But it cannot, I think, be shown that the passage just quoted is of this character, and does refer so *explicitly* to the temporal restoration of Israel, as some have supposed. Though by the aid of supplements and imagination, such a sense might be affixed to a declaration otherwise elliptical.

cal and obscure, I believe that, with the same license, different significations may be gathered from the words, at least as probable as this. Two or three of these may be given. By some commentators the "times of the Gentiles" are supposed to include the period between the destruction of Jerusalem and the conversion of the world, when, oppressors having ceased from the earth, Jerusalem will rise from her long degradation to an importance equal, but not superior, to that of other cities. They, of course, reject the hypothesis, that the Jews will be its only inhabitants. Rosenmuller understands our Lord in this passage to predict the abasement of the city to the end of time. There are others who consider the times of the Gentiles to include no more than the period during which the Romans should retain their dominion over it. Other views of the passage might be added, but these may suffice to show, that it does not predict the restoration of Israel so clearly and conclusively as some imagine. Grant, indeed, the very point in dispute, first believe that the return of the Jews is revealed elsewhere, and this passage may be understood to contain a reference to it; but dismiss that theory from the mind, and I see not how these words alone could suggest it. But, if this text does not establish the hypothesis, it is evident that the New Testament gives it no support. This is a difficulty which the expectants of a temporal return are bound to dispose of. But the difficulty will be augmented by a more particular consideration of some parts of the New Testament. In the first place, it should be remembered that, as the Evangelists and Apostles were Jews, and as many whom they addressed were of the same

nation, the mention of those glorious distinctions which are said to be in store for Israel would, therefore, have been grateful to both parties; and farther, that in the writings of Paul especially, whose ardent attachment to his countrymen was equalled only by the consummate skill with which he employed every means of conciliation with a view to remove their prejudices and win them to Christ, the omission of a topic so suited to his purpose is surprising and inexplicable. This will appear still more so, if we briefly notice the occasions on which its introduction would have been natural and apposite. In the eleventh chapter of his Epistle to the Romans, for instance, Paul describes at large the rejection and restoration of Israel, but, whilst he very clearly predicts their spiritual renovation, he makes not even the most casual allusion to their temporal return. Again, in his Epistle to the Hebrews, especially when quoting, as he does twice, portions of those very prophecies which are supposed to foretell their return to Palestine, how extraordinary is it, that he does not introduce even a parenthesis, nor the most incidental reference to such an interesting and important topic. But, instead of this, the general design of the Epistle, as well as particular passages, appear most directly to discountenance every such theory. It was evidently the writer's aim to convince his countrymen, that a new, *spiritual*, and *permanent* dispensation had fulfilled and superseded that of Moses, a dispensation by which the ceremonial observances of Judaism were abolished for ever, and the Gentiles made equally the objects of Divine regard as were the Jews. It would be unnecessary labour to quote passages from the Epistle in proof of these assertions,

or to show that such sentiments were eminently calculated to check those expectations of future temporal distinctions, which the Jewish nation has been so prone to cherish. There is yet another book of the New Testament in which we might have most naturally expected to find a clear announcement of this event. I refer to the Apocalypse. It is generally allowed, that the symbolic descriptions of this book prefigure the leading events of church history, from the commencement to the close of the present dispensation. Here, then, if any where, might we look for the evidence we have been in quest of. But we shall look in vain. Some persons, indeed, have discovered it in the New Jerusalem descending from heaven. But as no sober commentator has adopted this strange opinion, and its fulfilment cannot be fairly expected until after the day of judgment, we need not trouble ourselves to expose this or any other dream of the millenarians.

But the silence of the New Testament is not the only argument to be gathered from it against the opinion that the Jews will return. The theory may, I think, be proved to be *directly opposed to the spirit and design of the Gospel*.

It is believed by many of the advocates for a second return to Palestine, and they rest their belief very consistently on similar ground to that which supports the leading event, that there will be three concomitants of this event. In the first place, it is supposed that the Jewish nation will be preserved distinct from, and will be honoured above every other people; in the second place, that there will be a restoration of the temple with some of its ancient services; and,

lastly, that their return will be a powerful, if not the principal, means for the conversion of the world. Each of these suppositions is said to have its warrant in the prophetic Scriptures; and without doubt it has, if those Scriptures are at present unfulfilled, and require a literal accomplishment. But, if so, this demonstrates the absurdity of those principles of interpretation, the rigid application of which has conducted many, and would fairly bring all to a belief of the propositions just referred to. For who can reconcile the opinion, that the descendants of Abraham will be distinguished from and raised above other believers in Christ, with the avowed design of Christianity to remove every distinction from amongst the followers of the Saviour, and so to unite all in one fold under one shepherd, that neither circumcision nor uncircumcision shall avail any thing? If the Jews are thus to be separated from their Gentile brethren, and honoured above them by local position and peculiar privileges, it follows, that the middle wall of partition, now happily broken down, will be re-constructed, and the difference between Jew and Greek done away in Christ restored. If such consequences are fairly deduced from the theory, they will suffice to overthrow it. Again, it is supposed, that the temple, with at least some of its peculiar rites, will be restored, when Israel is re-established in Judea. This is the current opinion of the Jews, as may be gathered from the following paragraph of David Levi's Dissertations of the Prophecies:

"Judea will then become fruitful as formerly. Jerusalem will be built on its ancient ground plot, and the real descendants of the

priests and Levites will be reinstated in their respective offices. Then, likewise, will be restored the spirit of prophecy, the ark, the cherubim, and the fire from heaven, the same as our fathers enjoyed in the tabernacle and ancient temple."

But if this anticipation is ever realized, one of two things will follow; either the old dispensation will be renewed, or a new dispensation introduced. Need I stop to show that the New Testament contradicts both suppositions. Against the last of three opinions, held by many who expect a literal fulfilment of the prophecies which predict a return of the Jews, viz. that this event will be a principal means for the conversion of the world, I think we may advance sufficient evidence. Granting, for a moment, the fact of their return, who that considers their enthusiastic attachment to the land of their fathers, and their full expectation of being restored to it, would, provided the way were opened, view their return with much surprise, and would not consider it the consequence rather of ordinary, than of miraculous causes. If so, the fact of their restoration to Palestine would not do much towards convincing or converting unbelievers. But on the other hand, their conversion, in their present scattered state, would be eminently calculated to bring over the Gentiles to Christianity. And in this way, I doubt not but that the Jews will be brought to God, and employed in his vineyard; "for if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness." But it does not follow from hence, that they will be the *chief* agents in the renovation of mankind, for it appears from the twenty-fifth verse of

the chapter just quoted, that the great body of the nations will be brought to God before them, and that "blindness in part hath happened to Israel, until the fulness of the Gentiles be come in."

I have noticed these three opinions, not so much on their own account, as with a view to overthrow the hypothesis in connection with which they are commonly held. I have before asserted, that the prophecies furnish evidence in favour of these opinions, as direct and conclusive as that adduced to establish the return. Many proofs of this might be given, but one will be sufficient. In the thirty-third chapter of Jeremiah, and in a passage supposed to predict the return to Judea, it is written, "Thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel, neither shall the priest, the Levites want a man before me to offer burnt offering, and to kindle meat offering, and to do sacrifice continually." This is one of the passages from which the opinion is derived, that on the return of the Jews to Judea, the temple service will be renewed in Jerusalem. Now at least the praise of consistency is due to those who believe the latter as well as the former, for the proof of the one is of the same kind and of equal weight with that of the other. But what sound-minded man, admitting the authority of the New Testament, could believe that the lineal descendants of David will again sit upon his throne, that the tribe of Levi and the house of Aaron will once more officiate in the temple, and still more, that sacrifice and offering (in which God has now no pleasure) will hereafter be presented with acceptance on his altar? Yet

how inconsistent are those who disbelieve all this, and affix to the prophecy just quoted a *spiritual* signification, and yet contend for the exclusively literal fulfilment of the words immediately

preceding it — "In those days shall *Judah* be saved, and *Jerusalem* shall dwell safely."

I am, Sir,

Your's, &c.

E. P.

DR. J. P. SMITH'S REPLY TO THE EDITOR OF THE CHRISTIAN OBSERVER.

THE Editor of the *Christian Observer* in his Remarks on Public affairs for February, has indulged in a strain of crimination and rebuke towards his dissenting brethren, not at all in accordance with the prevailing spirit of his journal. The following unfriendly paragraph, based upon one of the old slanders of the *Record* newspaper, and which was fully answered in our Magazine for May, 1834, pages 309, 310, has led our excellent brother, Dr. J. P. Smith, to reply to the remarks of the Editor at length, which letter was inserted in the *Observer* for March. We copy the offensive paragraph, and then give the Doctor's answer, because we hope that the Editor of the *Christian Observer*, and every other candid Churchman, must wish that so injurious an accusation should be repelled as widely as possible.

"But what can we say, even of its boasted liberality and toleration, (*i.e.* Dissent,) when its public official Board has resolved to reject from membership every minister who shall commit the crime of using a liturgy, especially that of the episcopal communion? A few more such freaks, and the aggregate piety and intelligence of the land will begin to pray for the renewal of the Test and Corporation Acts, as a necessary safeguard to public liberty. The pretence of 'free prayer' is dis-

gusting, when you do not allow your neighbour to pray with or without book, as his conscience dictates."

To the Editor of the Christian Observer.

YOUR justice and your kindness will dispose you to rectify a misapprehension, which has led to injurious inferences, in the last Number of your valuable work, p. 133, col. 2, the last sentence. There, in a few lines, errors are committed which it will require more than a few to correct.

After the Revolution in 1688 had given security and protection to Protestant Dissenters, they, as a matter of almost necessary consequence, formed themselves into Associations of Congregations and of Ministers conjointly, or of Ministers separately, for a variety of obvious purposes referring to their mutual edification and usefulness. In the country, county and other local associations were formed. In London, besides Congregational Associations, meeting every month or at longer intervals, there arose three societies of Ministers, who (as membership is obtained by election after scrutiny of character) were thenceforward considered as "approved and accepted." This division naturally formed itself according to the three characteristic distinctions of the parties — Presbyterians, Congregationalists, and Antipædobaptists. The variations thus indicated referred

solely to church-order and one of the Sacraments: for at that time no difference existed among them all upon the great points of doctrine, except that a very small number, in the first and the third denominations, manifested an inclination to the Remonstrant Theology, and they were afterwards too readily plastic to the sentiments of Mr. Whiston and Dr. Samuel Clarke. To each of these societies the term *Board* was applied. This word has in later times often been made the object of would-be witticism, by those who perhaps do not know that formerly it was very generally used (and indeed is so now) to designate a number of persons assembled for deliberation. It may have been derived from the idea of sitting round a table; or it may be a corruption of *bureau*, as used in the old Law-French. These three Boards admit or decline admitting members, and transact their other business, each apart. They are as completely independent of each other as any three of the London commercial companies; though, like those companies, they sometimes meet all together for business of common concern; which business is always of a civil or secular kind, and is connected more or less with the relations which, on important grounds, have always (at least beginning with the reign of William and Mary) subsisted with the government of the King or regnant Queen. This aggregate is called "The General Body of Approved and Accepted Protestant Dissenting Ministers, of the Three Denominations, residing in London, Westminster, and the Suburbs." Those common meetings are held at the Library founded by Dr. Daniel Williams, in Red Cross Street.

The Ministers thus associated,

of the second class, are called "The Board of Protestant Dissenting Ministers of the Congregational Denomination, of London," &c. It consists of about eighty members, and holds its meetings monthly (and occasionally by special summons, at other times), at the Congregational Library in Blomfield Street. Those meetings always begin with prayer; and the writer of this letter, though he has been a very constant attendant for thirty-four years, does not remember an instance of angry debate or unbrotherly proceeding. Discussion is sometimes animated, but never (so far as he can recollect) has exhibited animosity, or any unchristian expression of feeling.

I must now, Sir, ask your attention to another order of events in the ecclesiastical statistics of the metropolis. From about the year 1770, a considerable number of chapels have been built in and around London (partly from the great and blessed success of Mr. Whitfield's ministry, and partly under the generous patronage of the Countess of Huntingdon); the congregations of which, though destitute of episcopal or parochial licence, were anxious to be considered as *not Dissenters* from the Established Church. In those chapels the Liturgy was used; and, in some instances, and that for a course of years, the officiating ministers were clergymen in orders. After a time, episcopal clergymen were no longer to be found who would act in this irregular manner; and the great increase of vital piety in the national church happily diminished the motive for seeking such a mode of exercising their ministry.

The chapels referred to had been, for the most part at least, settled in trust, for the use of such congregations as might from time to

time assemble in them, and providing that *the trustees* for the time being should *elect the minister*. In them, generally at least, the Liturgy is read in the daily order, and the sacraments administered according thereto. But, as ordained clergymen could not be had, other persons, of whose good intentions, piety, orthodoxy, zeal, and usefulness, I cherish a high opinion, were gradually introduced. These ministers have usually been ordained by each other, in the dissenting manner; that is, by prayer, with the laying on of the hands of the assembled pastors. Frequently, some Dissenting Ministers of the neighbourhood, preferring brotherly love and the encouragement of a useful ministry to their denominational ideas of *scriptural order*, have assisted in those ordinations.

I am now brought to the point which connects itself with your remarks in the last Number.

Some months ago, the question was brought before the Congregational Board, whether it would be consonant with the judgment of the persons assembled to admit two or three well-known and universally beloved Ministers of the description last mentioned. Every member, without an exception, entertains affectionate regard for those gentlemen. On that very account, therefore, it was unanimously judged best to dismiss all reference to persons, and to argue the case as *an abstract question*, upon *its own merits*. This was done, amply, patiently, and with every appearance of respect and kindness on both sides. The result was, a *minute declaratory* of the opinion which the majority present entertained, in the *negative* of the question. The affirmative was regarded as inconsistent with the old,

original, and never violated constitution of the Board.

I have no means, except what I should regard as surreptitious, of getting a copy of that minute; and I do not think that, were I to wait another month, the Board would order me a copy, with leave to publish it; and this, *not from any apprehension of just censure*, but *SOLELY* because the Board would not transgress its ordinary rule of regarding its minutes as private. I can therefore only, upon my own responsibility, say what were *the reasons which influenced me* to vote with the majority; leaving to the conjecture of every candid mind, Churchman or Dissenter, to imagine how far others participated in those reasons.

1. The constitution, by trust-deed or otherwise, which vests the choice of a pastor in *trustees*, is opposite to what Congregationalists deem a vital principle in scriptural church-order; namely, *that the choice of a pastor is the unalienable right and duty of the communicants*.

2. One great reason of our being Congregationalists, or Dissenters at all, arises from *objections* to the use of any Liturgy, and, in particular, to certain parts of the Church of England Liturgy. This is, or ought to be, universally known; for it has been often set forth, especially since 1662, by Owen, Baxter, Alsop, De Laune, and other approved writers among us.

3. In the chapels referred to, the Liturgy is, usually at least, read by a layman; who, by putting on a surplice, *assumes* and *personates* the being in Episcopal Orders. I question the *lawfulness*, on the great Christian ground of "simplicity and godly sincerity," of so doing. I wish to indulge the utmost charity towards some whom I sincerely respect; I judge

them not; I only act for myself, and confess my own solemn conviction. I cannot rid my mind of the idea, that the practice itself is "acting an untruth:" (*agere mendacium, dolose agere, ποιεῖν ψευδος*, Rev. xxii. 15.)

Other reasons, of no light weight, pressed upon my mind. But I

forbear. I fear to trespass upon your pages; but, if you will insert this letter, I shall hold myself sincerely obliged to you.

J. PYE SMITH,

A Member of the Congregational Board.

Homerton, Feb. 11, 1835.

ON A GENERAL MEETING OF CHRISTIAN DELEGATES FROM EUROPE AND AMERICA.

To the Editors.—GENTLEMEN, As the fourth Annual Assembly of the Congregational Union is now approaching, I am much impressed with the duty of endeavouring to direct the attention of its members to the subject of the more general union of true Christians throughout the world. It is not now Utopian to expect that this will ultimately take place, and that it will not require centuries of apathy and hope to elapse previously to the event, so much desired. If the Congregational Body, after a period of more than a hundred and thirty years of dislocation, can become articulated and firmly knit together in one faith, one hope, one spirit, one body, and can stretch forth the arms of charity all round and far abroad, nothing in the way of Christian union may be despaired of. Moreover, there is a manifest tendency in the Christian world to unite for all good purposes. At the close of the last century, there were a few rallying points among true Christians in Great Britain: they have now multiplied; and circumstances have rendered separation unavoidable. In some important practical matters, we do not "see eye to eye," and we must, therefore, perform our Lord's work in different companies. This marked

division of labour may, to the superficial or the unbelieving eye, be regarded as an indication of schism and disaffection and disunion; and it must be acknowledged that, but for some redeeming testimony to the contrary, a bad case might be made out against the Christian world. However, if there be some of a divisive spirit, whether from natural disposition, or from political and party purposes, there are more of another mind, and they are constantly and fervently praying and striving, that "all the children of God that are scattered abroad, may be gathered together in one." The servants of Christ *united* are invincible by earth and hell;—*divided*, they are an easy prey. Hence so much stress in the New Testament on their *union*.

But, to come *ad rem*:—For two or three years past I have occasionally meditated on the pleasure and advantage which would be afforded by a more general union of Christians. This subject, I have no doubt, has also occupied the thoughts of many others, as they have observed the growing intercourse of Christians of approximating denominations; and I presume it must have occurred to some, as it has to myself, that the principle of the Congregational Union is

that which animated the primitive Christians, and produced the cohesion of the whole body of the faithful throughout the world. "The messengers of the churches," visited their brethren in distant regions, and, by a variety of kind offices, cherished that unity, which was their high distinction, as it was their invincible strength. I beg, therefore, humbly to suggest, that the principle of Christian union should be extended, so that every portion of the sacred family might be included,—if so disposed; at least, that an opportunity should be afforded to all for exhibiting a spirit of love amidst the unavoidable diversities of sentiment and practice, which flow from the imperfections of the present state.

This object may be effected, as it appears to me, by a *general meeting of the Christian body, by Delegates from the different denominations in Europe and America*. Such a meeting might be convened in some central spot of Europe and of America alternately, and might be held at intervals of five or seven years, as may be most expedient. Startling as this proposal may appear to some, and romantic as it may appear to others, the scientific world have actually commenced such a plan of union, and have for several years, met by thousands in various parts of the British Empire. Diverse as their theories, their dogmas, and their opinions confessedly are, their harmony has not been yet interrupted; and the exposure and trouble of an *annual* journey to the gathering point, have been amply repaid by the pleasure and advantage derived from their *general meeting*.

If, however, it be objected, that the diversities of Christians are so serious, and the *odium theologicum* so inveterate, and their zeal for the honour of the Christian cause so

languid, that it would be impracticable to effect such a convention as that now proposed, I should be unwilling to admit the objection, and thus yield that palm to science which I claim for religion. If the object be indeed worthy of attainment, there is no option left: the attempt *must* be made; and if, on trial, there should be a failure, the honour of this age will be re-deemed; and the Great "Master of Assemblies" will intimate his approval of the design, by saying, "it is well, that it was in thine heart." Bowing submissively to the will of God, the Christian, concerned for the glory of his Saviour and the welfare of the church, will meekly endure the temporary triumph of science, and the scorn of the unbelieving world, which will shout, "Aha! aha! so would we have it!" and will wait for that day which shall surely come, when the church of Christ shall appear all arrayed in the panoply of God, "clear as the sun, fair as the moon, and glittering as the starry host."

I am, dear brethren,

Your fellow servant and friend,

JOSEPH TURNBULL.

Brighton, March 17, 1835.

Utopian as this scheme will undoubtedly appear to many of our readers, yet it is but fair to our good brother who suggests it to state, that a similar proposal was made a few years ago in some of the American Journals, so that there are Christians in the United States who are prepared to concur in such a measure. What *practical object* could well occupy the attention of such an assembly beyond the furtherance of Christian affection, is not, however, equally obvious.—*Editors*.

ON THE CHARACTER, ORIGIN, AND DESIGN OF THE FOUR GOSPELS.

(Continued from Vol. XVII. p. 734.)

IN endeavouring to illustrate the character of the four gospels, by ascertaining from their internal evidence the circumstances under which they were written, it has been shown that, although with slight modifications they are equally available to all mankind, they were, in the first instance, more especially addressed to contemporary Christians,—the gospel by Matthew to converted Jews, and the three other gospels to converted Gentiles. It may now be added, on similar authority, that these primitive Christians had been previously acquainted with the Scriptures of the Old Testament, in which Jews, as is well known, were instructed from their infancy, and Gentiles as soon as they became proselytes either to Judaism, or to Christianity. Such a practice is, indeed, a necessary consequence of the scriptural character of revealed religion, and a striking example of the wise economy of power observable in divine agency, according to which the means necessary for an end are always furnished in abundance, but never in excess. Owing to the weakness and depravity of human nature, oral tradition was evidently quite unfit to be the common medium of revelation, which, by the command of its author was, therefore, in all cases, immediately committed to writing, and freely communicated to those who were able and willing to receive it. In this manner, without any further interposition, the sacred record is transmitted unimpaired to all times and countries; and since, with due allowance for difference of circumstances, all Scripture, whether “the words formerly spoken by the holy pro-

phets, or the commandment delivered by the apostles of the Lord and Saviour, is profitable, [either] for doctrine, for conviction, for reformation, or for instruction in righteousness,” its diligent perusal, both in public and in private, is earnestly enjoined by the sacred writers themselves, as a serious duty, and an invaluable privilege. Romans iii. 1, 2; 2 Tim. iii. 14—17; 2 Peter iii. 1, 2.

That such was the practice of the first readers of the gospels is sufficiently manifest, not only from the numerous references made in these narratives to the histories and prophecies of the former dispensation, but also from their incidental use of language, and notice of facts, in a manner which, on any other supposition, would have been both unsuitable, and unintelligible. Independently of quotations ascribed to persons whose discourses they record, the evangelists themselves occasionally use them, and especially Matthew, as might naturally be expected from one who, in writing for the benefit of Hebrew converts, had a strong inducement to adopt a mode of proof and illustration, so congenial to their habits and predilections. The general appellation of *the Scriptures* is repeatedly employed by Luke, and John, some of their principal sections, such as *the Law of Moses, the Prophets, and the Psalms*, are distinctly noticed by Luke; the book of *Jeremiah* is cited by Matthew, and that of *Isaiah* by all the evangelists, but particularly by John, who, after transcribing a passage allusive to Christ, subjoins the appropriate remark, “These things said Isaiah,

when he saw his glory, and spoke concerning him." From the minute description of the "book of the prophet Isaiah," given by Luke, when recording the first sermon of Jesus in the synagogue at Nazareth, it seems probable that the sacred books were often kept in separate parts; and, hence, the entire collection of these books into one volume was appropriately termed the *Holy Scriptures* τὰ βιβλία, τὰ ἱερὰ γράμματα, or αἱ γραφαί; Matt. ii. 17, 18; iii. 3; iv. 14—16; viii. 17; xii. 17—21; xxvii. 9, 10; Mark i. 2, 3; xii. 26; Luke ii. 22—24, 27, 39; iii. 4—6; iv. 16—20; xx. 42; xxiv. 27, 44—46; John ii. 22; xii. 37—41; xix. 28; xx. 9.

The acquaintance of the primitive readers of the gospels with the Scriptures of the Old Testament is, perhaps, still more strongly proved by the insertion of passages borrowed from them, without annexing the name of the book, a practice which implies the persuasion of the writers, that those whom they thus addressed were fully competent to supply the omission. Matt. i. 22, 23; ii. 15, 23; xiii. 35; xxi. 4, 5; Luke, ii. 23, 24; John, ii. 17; xii. 14—16; xix. 24, 36, 37.

The existence of a general knowledge of the civil and ecclesiastical history of the Hebrew nation is presumed in each of the gospels; but, in accordance with the compendious simplicity of its character, the gospel by Mark contains fewer allusions of this kind than either of the others. Persons, and circumstances connected with that history are, in consequence, sometimes familiarly mentioned, sometimes explained. *The tribes of Zebulun, and Naphtali*, are incidentally named by Matthew, and that of *Asher* by Luke, who also computes the *first*

Sabbath after the second [day of the Passover,] σαββατον δευτερόπωρον, and states that Zachariah, the father of John the Baptist, was a priest of the course of *Abijah*, and his wife Elizabeth a descendant from *Aaron*. In their respective pedigrees of Christ, the same writers speak freely of *Abraham*, *David*, and many other persons distinguished in the Hebrew annals; the three earlier evangelists abruptly introduce *Moses*, and *Elijah*, on the mount of transfiguration; and John notices, as well-known places, *Solomon's portico*, at Jerusalem, and the field near Sychar, which was given by *Jacob to his son Joseph*, and contained *Jacob's well*. Matt. i. 1—18; iv. 12, 13; xvii. 3; Mark, ix. 4; Luke, i. 5, 8—11, 26, 27; ii. 4, 5, 36; iii. 23—38; vi. 1; ix. 30; John, iv. 5, 6; x. 23.

A knowledge of the being and agency of good and evil angels, which can be derived from revelation alone, is, also, presumed in the gospels; the names of some angels of each class, such as *Gabriel*, *Satan*, *Beelzebub*, &c. are recorded; and the fearful subject of demoniacal possession is historically treated, without note, or explanation. On several occasions, an angel of the Lord, and, in one instance, a multitude of the heavenly host is announced without comment; and, in other cases, the most solemn and mysterious subjects are mentioned with equal brevity and simplicity, as, for example, in the following account by Mark of Christ's principal temptation after his baptism. "And, immediately, the Spirit sent him forth into the wilderness, and he was in the wilderness forty days tempted by *Satan*, and was with the wild beasts, and the angels ministered to him." Matt. iv. 1, 10, 11, 24;

vi. 24; viii. 16; x. 25; xii. 24—27; Mark, i. 12, 13; iii. 11, 12, 22, 23; Luke, i. 19, 26; ii. 8—15; iv. 1, 2, 41; xi. 14—19; xvi. 9—13; xxii. 3, 43; John, v. 4; xii. 29; xiii. 2, 27; xx. 11, 12.

Lastly, the use of the divine epithet, *the Lord*, whether in reference to the Father, or to the triune deity, in such expressions as “the angel of the Lord, the law of the Lord, the commandments of the Lord, the hand of the Lord, the power of the Lord, the glory of the Lord, &c.” is well known to have been adopted by the ancient Jews, in order to avoid the undue repetition of the sacred name, *Jehovah*. The employment of this epithet, in the same sense, by at least two of the evangelists, *Matthew*, and *Luke*, concurs, therefore, with the preceding proofs to show that those to whom their narratives were originally addressed, whether Jews, or Gentiles, had been previously familiar with the Scriptures of the Old Testament. *Matt.* i. 20, 22, 24; ii. 13, 15, 19; xxviii. 2; *Luke*, i. 5—11, 58, 66; ii. 9, 22—26, 38, 39; v. 17.

With the conclusions thus deduced from the gospels themselves, the recorded testimony of early Christian writers nearly corresponds; and, when such testimony is furnished by persons of reputation, and intelligence, who lived near the times and places of which they wrote, had competent means of information, and no peculiar inducement to error, it is, doubtless, entitled to much credit. Unfortunately, however, there is but little testimony concerning the evangelists which approaches to this character; and, hence, an appeal to internal evidence is here preferred, since, although prolix and laborious, it is, at least, decisive and satisfactory. The pri-

mitive Christians were, in fact, more disposed to practice and propagate their religion than to compile its annals; and, when ecclesiastical historians at length appeared, the opportunity for collecting information was rapidly passing away, and, at the end of the second century of the Christian era, when the contemporaries of the apostles were probably all deceased, may be regarded as having terminated. Reports originating after that period, and not derived from an earlier and more credible source, must, accordingly, be considered as vague conjectures, rather than as authentic documents; and, when reports are destitute of foundation, antiquity, however venerable, cannot remedy their deficiency, or give them a valid title to respect.

Examined by this test, the traditions of the first two centuries concerning the four gospels will be found generally correct, in reference to the principal circumstances—the writers, and the parties addressed, but, respecting the minuter details of the time, place, and occasion of their composition, they have little claim to confidence; on which account, these points, like those previously considered, will be best ascertained by the internal evidence of the scriptures themselves. The review about to be taken of ancient Christian testimony on this subject will, therefore, be chiefly confined to that of the contemporaries of the apostles, and their immediate successors, distinguished by the appellations of the apostolical, and the primitive fathers. Earliest in time, and highest in authority, were those who enjoyed the advantage of conversing with the apostles, and of receiving their personal instructions; namely, *Clement*, *Barnabas*, *Hermas*, *Ignatius*, and *Polycarp*. These eminent Chris-

tians, with their associates, are stated by Eusebius to have disseminated the gospels through various countries during the end of the first, or beginning of the second century; and were, doubtless, the sources of all the valuable information respecting the books of the New Testament which has been recorded by their successors.

Clement, bishop of Rome, included by Paul among those "whose names are in the book of life," Philipp. iv. 3, wrote a long, and, on the whole, an excellent epistle to the Corinthian church, with a view to compose certain feuds and dissensions which had broken out among them, after the death of several of the apostles, and, apparently, before the destruction of Jerusalem, in the year 70. Barnabas, a Levite, and a native of Cyprus, frequently mentioned in the New Testament, and styled by Luke, "a good man, full of the Holy Spirit, and of faith," Acts, xi. 22—24, was the author of a general epistle of considerable length, written, as it seems, soon after the conquest of Judea by Titus, for the purpose of refuting the pretensions of Judaism, and of explaining its tenets on Christian principles. Hermas, a contemporary of Clement, and a presbyter, or teacher of the same church, saluted by Paul in the epistle to the Romans, xvi. 14, wrote a long, and elaborate treatise, under the title of the Shepherd, or Pastor, after the death of most of the apostles, and probably about the end of the first century, describing in an allegorical manner the nature and prospects of the Christian church. Ignatius, bishop of Antioch, obtained the crown of martyrdom during the reign of Trajan, by exposure to the beasts in the amphitheatre at Rome. While travelling as a prisoner towards that

capital, he took advantage of the occasional halts in his journey, to address short valedictory epistles to several of the Asiatic churches, as likewise to that of Rome, and to Polycarp. These letters, composed in a fervent and animated style, correspond to his reputed character, and presumed circumstances. Polycarp, bishop of Smyrna, a disciple of the apostle John, and supposed to have been "the angel of the church of Smyrna," mentioned in Rev. ii. 8, was one of those who, in compliance with the exhortation there given, was faithful unto death, in hope of receiving a crown of life, having been, in consequence of his zealous attachment to Christianity, condemned to the flames in the reign of Antoninus Pius. At the request of the Philippian church, and soon after the mission of the epistles of Ignatius, he addressed to them a short pastoral letter, of which the precise object is not very obvious; but, as there is no notice taken in it of the bishop of Philippi, it was, perhaps, designed as a suitable admonition to them during a season of persecution, and a temporary vacancy in the episcopal office. Like the other epistles here cited, it furnishes a pleasing specimen of the friendly and unassuming intercourse, which, in that early age, was maintained between distant churches, before the fatal system of metropolitan, and papal domination had been introduced.

While other works of the apostolical fathers have been lost, these alone have escaped the perils of antiquity, and descended to the present times. In consequence of the high value attached to their testimony, fictitious writings were afterwards ascribed to them, which the sagacity of modern criticism has been able to

discriminate, and reject. The genuineness of those here enumerated is attested by several succeeding authors of great learning and celebrity, particularly by Irenæus, Clement of Alexandria, Origen, Eusebius, and Jerome. The fictitious and visionary garb adopted by Hermas, although not intended to deceive, was certainly injudicious, so soon after the publication of the Apocalypse, and of other inspired documents, and seems to have exposed his work to considerable censure and suspicion, more especially from Tertullian, and other sectaries, to whom some of its doctrines were unpalatable.

As the apostolical fathers lived during the miraculous period of Christianity, it may be presumed that they were endowed with some of the extraordinary gifts of the Holy Spirit, which were then so generally bestowed on believers. But, if this were the case, however conspicuous such gifts may have been in their discourses, they are by no means apparent in their writings, which, except in regard to the facts attested by them, have no claim to superior excellence or authority. On the contrary, their errors and imperfections have been sufficient to excite a doubt whether they are really the productions of the eminent men whose names they bear, or whether they were not fabricated, or at least corrupted, in a subsequent age. Although this doubt is, for the most part, discountenanced by external testimony, it is impossible to deny, or excuse their defects; and it seems, indeed, to have been the divine intention in permitting them, to mark in the strongest possible manner the difference between inspired and un-inspired writers, however nearly connected, and in other respects closely resembling each other.

The epistle of Clement, which is one of the best of these treatises, and consists in a great measure of extracts from the Old Testament, adduces, for example, the following absurd fable of the phoenix, as a natural and authentic proof of the resurrection. "1. Let us consider that wonderful type of the resurrection which is seen in the eastern countries, that is to say, in Arabia. 2. There is a certain bird called a phoenix: Of this there is never but one at a time, and that lives five hundred years. And, when the time of its dissolution draws near that it must die, it makes itself a nest of frankincense, and myrrh, and other spices, into which, when its time is fulfilled, it enters, and dies. 3. But, its flesh putrifying breeds a certain worm, which, being nourished with the juice of the dead bird, brings forth feathers, and, when it is grown to a perfect state, it takes up the nest in which the bones of its parent lie, and carries it from Arabia into Egypt, to a city called Heliopolis; 4. and, flying in open day, in the sight of all men, lays it upon the altar of the sun, and so returns from whence it came. 5. The priests, then, search into the records of the time, and find that it returned precisely at the end of five hundred years. 6. And shall we then think it to be any very great and strange thing, for the Lord of all to raise up those that religiously serve him, in the assurance of a good faith, when even by a bird he shows us the greatness of his power to fulfil his promise?" Clement, 1 Corinth. xi. 1-6. Not to insist on the physical falsehood of this story, it commits the moral absurdity of representing God as sanctioning by an instinct the worship of the sun.

The epistle of Barnabas is, in like manner, disfigured by several

erroneous and apocryphal readings of Scripture, and by mystical interpretations of the ceremonial law, some of which can scarcely be exceeded in folly by the lowest productions of the cabalistical school. That this charge is not exaggerated will plainly appear from the following comment which it furnishes on the circumcision of Abraham, and his household. "9. But, you will say, the Jews were circumcised for a sign. And so are all the Syrians, and Arabians, and all the idolatrous priests; but are they therefore of the covenant of Israel? And even the Egyptians themselves are circumcised. 10. Understand, therefore, children, these things more fully, that Abraham, who was the first that brought in circumcision, looking forward in the Spirit to Jesus, circumcised, having received the mystery of three letters. 11. For the Scripture says that Abraham circumcised three hundred and eighteen men of his house. But what, therefore, was the mystery that was made known unto him? 12. Mark first the eighteen, and next the three hundred. For, the numeral letters of ten and eight are IH: And these denote Jesus. 13. And, because the cross was that by which we were to find grace, therefore he adds three hundred, the note of which is T, the figure of his cross. Wherefore, by two letters he signified Jesus, and by the third his cross. 14. He who has put the engrafted gift of his doctrine within us knows that I never taught to any one a more certain truth, but I trust that ye are worthy of it." Barnabas, viii. 9-14. As if to prevent the possibility of any excuse on the ground of hurry, or inadvertence, the author, it will be observed, places this monstrous absurdity on a level with the great truths of Christianity, and solemnly appeals to the Holy Spirit in confirmation of its truth.

The puerility occasionally displayed in the Shepherd of Hermas, and its injudicious imitation of the visions of scripture, have already been noticed. One of the worst features of the epistles of Ignatius is the extravagant view which they continually present of the dignity and authority of bishops, presbyters, and deacons, and which they enforce with a vehemence and earnestness, marking too plainly the early progress of papal pretension, and ecclesiastical usurpation. The following specimens will sufficiently prove this assertion, "It is, therefore, evident that we ought to look upon the bishop even as we would do upon the Lord himself." Ignatius, Ephesians, ii.—4. I exhort you that ye study to do all things in a divine concord: your bishop presiding in the place of God, your presbyters in the place of the council of the apostles, and your deacons, most dear to me, being intrusted with the ministry of Jesus Christ, who was with the Father before all ages, and appeared in the end to us." Magnesians, ii.—4, 5. "In like manner, let all reverence the deacons as Jesus Christ, and the bishop as the Father, and the presbyters as the Sanhedrim of God, and college of the apostles." Trallians, i. 8.

And again, "See that ye all follow your bishop as Jesus Christ the Father, and the presbytery as the apostles. And reverence the deacons as the command of God." Smyrneans, iii. 1. In labouring to restrain the insubordination and party spirit, which too often disturbed the peace of the primitive churches, it was easy for an uninspired writer to fall into the opposite extreme of exaggerating the authority of the pastoral office. The happy medium observed in this, and similar cases by the apostles, and their total exemption from faults which, like their contem-

poraries, they were otherwise liable to have committed, affords a satisfactory proof and explanation of that divine influence by which, without being overwhelmed, their minds were prompted, and directed.

The epistle of Polycarp is chiefly composed of fragments from the New Testament, ingeniously compacted into a sort of theological mosaic-work, and it is, no doubt, owing to this circumstance that, with the exception of a single passage in which, after the manner of Ignatius, he exhorts the Philippian Christians to be "subject to the presbyters and deacons as unto God and Christ," Polycarp, ii.—13, it is liable to little censure, either with regard to doctrine, or to sentiment.

Although the objections here alleged against these ancient writers tend to show that, in point of taste and judgment, they are not entitled to implicit confidence, they are by no means designed to disparage their merit in other respects, nor to impeach their credibility, when recording facts of which they were competent witnesses. On the contrary, were their authenticity even more doubtful, and their antiquity less remote, yet, as they are quoted with approbation by Christian authors of reputation before the end of the second century, the testimony which they indirectly bear to the four gospels, and to the other books of Scripture, would not thereby be materially impaired. It is quite manifest that the early Christians whom they addressed were well acquainted with the Old, and New Testaments, of both which they speak in terms of great, and equal veneration, and furnish copious extracts. They very properly disclaim all pretensions to authority; and, for full satisfaction on all subjects connected with Christianity,

refer their readers to the recorded doctrines of Christ, and his apostles; which being at that time comparatively recent, their allusions to them, as might have been expected, are for the most part loose and anonymous, and not expressed in the precise and formal manner of later times. A few books are, however, distinctly cited, particularly the epistles of Paul to the Ephesians, and Philippians, his first epistle to the Corinthians, and, probably, his two epistles to the Thessalonians; Clement, Corinth. xix. 20—22; Ignatius, Ephes. iii. 10; Polycarp, Philipp. ii. 1—3; iv. 4—8. The words of the four gospels are adduced without naming them, and their conjunction with the epistles into a sacred volume of divine origin is plainly implied. Of their high reverence for this volume the following are examples.

In urging the duty of worshipping God according to the rule which he himself has prescribed, Clement remarks, "1. The apostles have preached to us from our Lord Jesus Christ—Jesus Christ from God. 2. Christ, therefore, was sent by God—the apostles by Christ: so both were orderly sent according to the will of God. 3. For, having received their command, and being thoroughly assured by the resurrection of our Lord Jesus Christ, and convinced by the word of God, with the fulness of the Holy Spirit they went abroad, publishing that the kingdom of heaven was at hand." 1 Corinth. xviii. 1—3.

In explaining the Levitical rite of purification by the ashes of the red heifer, Barnabas observes, "3. Consider how all these are delivered in a figure to us. 4. This heifer is Jesus Christ. The wicked men that were to offer it are those sinners who brought him to death, who afterwards have no more to do with it: the sinners have no more the honour of handling it.

5. But the young men who performed the sprinkling signified those who preach to us the forgiveness of sins, and the purification of the heart, to whom the Lord gave authority to preach his gospel, being at the beginning twelve to signify the tribes, because there were twelve tribes of Israel." vii. 3—5.

Owing to the visionary character of the treatise of Hermas, it cannot be expected to make many allusions to the Scriptures, but one of his Similitudes, wherein the universal church from the beginning of the world is compared to a tower, constructed of successive layers of select and prepared stones, contains a distinct reference to the sacred writers of the Old, and New Testaments. "The ten [stones,] said he, which were placed at the foundation are the first age; the following five-and-twenty the second, of righteous men;—the next thirty-five are the prophets and ministers of the Lord; and the forty are the apostles and doctors of the preaching of the Son of God." Similitude ix.—145, 146.

Ignatius is more copious on this subject. "Study, therefore, to be confirmed in the doctrine of our Lord, and of his apostles, that so, whatsoever ye do, ye may prosper both in body and spirit, in faith and charity, in the Son, and in the Father, and in the Holy Spirit, in the beginning, and in the end." Magnesians, iv. 4. . . . "2. But your prayer to God shall make me perfect, that I may attain to that portion which by God's mercy is allotted to me; fleeing to the gospel as to the flesh of Christ, and to the apostles as to the presbytery of the church. 3. Let us, also, love the prophets, forasmuch as they also have led us to the gospel, and to hope in Christ, and to expect him." Philadelphians, ii, 2, 3. In this remarkable passage, the Old Testa-

N. S. NO. 124.

ment is evidently designated under the appellation of *the prophets*, and the New Testament under that of *the gospel, and apostles*. In similar terms, he exhorts another class of his readers, "to hearken to the prophets, and especially to the gospel, in which both Christ's passion is manifested to us, and his resurrection perfectly declared." Smyrnæans, ii, 8, 19. Precisely in the same sense, the apostle Paul declares the church to be "built on the foundation of the apostles, and prophets, Jesus Christ himself being the chief corner-stone. Ephes. ii. 20; a metaphor incidentally explained by Gelasius, bishop of Rome in the sixth century, who, after giving a complete catalogue of the canonical books, observes, that "upon the prophetic, evangelical, and apostolic scriptures, the catholic church is built by the grace of God." Lardner, v. 249, 376, 404.

Polycarp follows in a similar strain: "1. These things, my brethren, I took not the liberty of myself to write unto you concerning righteousnes, but you yourselves before encouraged me to it. 2. For neither can I, nor any other such as I am, come up to the wisdom of the blessed and renowned Paul, who, being himself in person with those who then lived, did with all exactness and soundness teach the word of truth, and, being gone from you, wrote an epistle to you. . . . 19. Let us, therefore, serve [the Lord] in fear, and with all reverence, as both himself hath commanded, and as the apostles who have preached the gospel unto us, and the prophets who have foretold the coming of our Lord, have taught us." In another place, amidst quotations from the epistles of Paul, as well as from the Psalms, &c. he interposes the remark, "8. For I trust

2 H

that ye are well exercised in the *Holy Scriptures*, and that nothing is hid from you : But at present it is not granted unto me to practise *that which is written*, Be angry, and sin not: and, again, Let not the sun go down upon your wrath." Philippians, ii. 1, 2, 19; iv. 8.

Such were the sentiments of the apostolical fathers respecting the scriptures of the New Testament generally. Their particular testimony to the four gospels lies within a narrow compass. That of Clement is stated, by Dr. Lardner as follows. "—1. And let us do *as it is written*: 2—For thus saith the Holy Spirit, Let not the wise man glory in his wisdom, &c. . . . 3. Especially remembering the words of the Lord Jesus which he spake, teaching gentleness, and long-suffering. For thus he said: 4. Be ye merciful, that ye may obtain mercy; forgive, that it may be forgiven unto you; as ye do, so shall it be done unto you; as ye judge, so shall ye be judged; as ye show kindness, so shall kindness be shown unto you; with what measure ye mete, with the same shall it be measured to you. 5. By this command, and by these rules let us establish ourselves, that we may always walk obediently to his holy words." Corinth. vii.—1—5. And again, "18. Remember the words of the Lord Jesus; for he said, "Woe to that man [by whom offences come.] It were better for him that he had not been born than that he should offend one of my elect. It were better for him that a millstone should be tied about his neck, and that he should be drowned in the sea, than that he should offend one of my little ones." xix. 18. The first of these passages is a quotation from Luke, vi. 37, 38; the second from Matthew, xviii. 6, 7, xxvi. 24; but, as in many other cases, the terms are,

apparently, given from memory, and, hence, although substantially correct, are not perfectly accurate. The remark of Dr. Lardner on the former instance is apposite, and judicious. "This passage shows the great respect which was paid to the words of Christ, (as recorded by the evangelists;) since, having quoted a text of the Old Testament as dictated by the Holy Spirit, he yet demands a still more especial regard to the words of Christ which there follow." Lardner, ii. 29—31.

Barnabas seems to have been well acquainted with Matthew's gospel in Greek, the language used in common by all these writers, and, indeed, to have had a preference for it, founded, perhaps, on the congeniality of its character, being specially adapted to converted Jews, as his own treatise was to Judaizing Christians. The following are allusions. "Let us, therefore, beware lest it should happen to us *as it is written*, There are many called, few chosen." iii. 17. The original occurs in Matthew alone. xx. 16; xxii. 14. "This," says Dr. Lardner, "is generally allowed by learned men to be a reference to St. Matthew's gospel, and it is a very remarkable one, being made in that form of quotation which was used by the Jews, when they cited their sacred books, *It is written*." Lardner, ii. 15. On account of the connexion in which it stands, the ensuing passage, although the fact is not peculiar to Matthew, was most probably borrowed from his narrative; since, with laudable candour, he is more explicit even than the other evangelists in acknowledging his former association with publicans and sinners. Matt. ix. 9—13. "And when [Christ] chose his apostles, who were afterwards to publish his gospel, he took men who had been very great sinners, that there-

by he might plainly show that he came, not to call the righteous, but sinners to repentance." iv. 12. As Matthew is the only evangelist who mentions that, at the crucifixion of Jesus, his enemies gave him to drink "vinegar mingled with gall," xxvii. 33, 34, the following passages, also, were, it is most likely, derived from the same quarter. —2. But, being crucified, they gave him vinegar and gall to drink . . . —5—I know that, when I shall hereafter offer my flesh for the sins of a new people, ye will give me vinegar to drink mixed with gall," vi.—2, 5—

In the shepherd of Hermas several of the parables and discourses of Christ appear to be imitated, or expanded; but, as before observed, the nature of his work was unfavourable to the introduction of numerous, or formal quotations. Yet, since the expression in Matthew, xxvi. 24, previously cited, occurs there for the first time, its employment by Hermas may reasonably be ascribed to his acquaintance with that gospel. "Wo to the doubtful, to those who shall hear these words, and shall despise them. It had been better for them that they had not been born." Vision iv. 22.

In the epistles of Ignatius, and Polycarp, the principal references are, in like manner, to Matthew, perhaps, because he was the chief apostolical evangelist; but there are, also, several distinct allusions to the writings of John, supposed on good grounds to have been published later than those of the other apostles, a circumstance in exact correspondence with the later date of these letters. Besides adverting to the appearance of the extraordinary meteor which announced the birth of Christ, and to the revival of many deceased saints at his death, events recorded by Mat-

thew alone, Ephesians, iv. 11, 12, Magnesians, iii. 5, 6; Matt. ii. 1, 2, 9, 10; xxvii. 51—53, Ignatius was indebted to him for the ensuing passages, or expressions. "For, if the prayer of one, or two be of such force, as we are told, how much more powerful shall that of the bishop, and the whole church be?" Eph. ii.—2; Matt. xviii. 19, 20. "The tree is made manifest by its fruit." Eph. iii. 16—Matt. xii. 33. "These are not the plants of the Father." Trallians, ii. 15—Matt. xv. 13. [Our Lord was] "truly born of the virgin, and baptized of John, that so all righteousness might be fulfilled by him." Smyrnæans i.—4; Matt. iii. 13—15. "He that is able to receive this, let him receive it." Smyrn. ii. 13—Matt. xix. 10—12. "Be in all things wise as a serpent, but harmless as a dove." Polycarp, i.—8; Matt. x. 16. The brief notice of a remarkable circumstance in the life of Christ, "For this cause did the Lord suffer the ointment to be poured on his head, that he might breathe the breath of immortality unto his church," Ephes. iv. 4, may have been deduced, either from Matt. xxvi. 6, 7, or from Mark, xiv. 3; but the proof which he gave to his apostles of the reality of his resurrection is undoubtedly borrowed from Luke xxiv. 36—43; Acts x. 41. "10. And, when he came to those who were with Peter, he said unto them, Take, handle me, and see that I am not an incorporeal demon. And straightway they felt him, and believed, being convinced both by his flesh, and spirit . . . 12—But, after his resurrection, he did eat, and drink with them." Smyrnæans, i. 10, 12— The allusions to John's writings, previously noticed, are as follow. "The prince of this world." Ephes. iv. 5, 10; Rom. iii. 1; John, xii. 31 &c. "As, therefore, the Lord did nothing

without the Father, (being united to him,) neither by himself, nor yet by his apostles, &c." Magnesians, ii. 8—John, xvi. 8—14. "There is one Lord Jesus Christ . . . who proceeded from one Father, and exists in one, and is returned to one;" Magnes. ii. 11; John, xiii. 1—3; xvi. 26—28. "There is one God, who has manifested himself by Jesus Christ, his son, who in all things pleased him that sent him." Magnes. iii.—2; John, viii. 28, 29. "He is the door of the Father, by which Abraham, and Isaac, and Jacob, and all the prophets enter in, as well as the apostles, and the church." Philadelph. ii. 23; John, x. 7—9; xiv. 1—6. "Now he that doth not say that [the Lord] was truly made man, does in effect deny him, and is in death." Smyrn. ii. 9, 10—1 John, ii. 22, 23; iii. 14; iv. 1—3.

Lastly, Polycarp, like his predecessors, borrows chiefly from Matthew, although partly, also, from Mark, and Luke, as for example: "10. Remembering what the Lord has taught us, saying, Judge not, and ye shall not be judged; forgive, and ye shall be forgiven; be ye merciful, and ye shall obtain mercy; for, with the same measure that ye mete withal, it shall be mea-

London, March 1835.

sured to you again. 11. And, again, that Blessed are the poor, and they that are persecuted for righteousness sake, for theirs is the kingdom of God;" Phil. i. 10, 11; Matt. v. 3, 7, 10; vii. 1, 2; Luke, vi. 20, 37, 38. "—17. Not severe in judgment, knowing that we are all debtors in point of sin. 18—If, therefore, we pray to the Lord that he would forgive us, we ought, also, to forgive others;" ii.—17, 18—Matt. vi. 12—15. "With supplication beseeching the all-seeing God not to lead us into temptation, as the Lord hath said, The spirit truly is willing, but the flesh is weak." iii. 4; Matt. vi. 13—xxvi. 41; Mark, xiv. 38; Luke, xi.—4.—There is, however, one remarkable passage, manifestly derived from the first epistle of John, iii. 8, 10; iv. 3, 4, and with which these extracts will be concluded; "Whosoever does not confess that Jesus Christ is come in the flesh, he is Antichrist; and whoever does not confess his suffering upon the cross, is from the devil," iii. 1.*

(To be continued.)

* The citations from the writings of the apostolical fathers are given on the authority of Archbishop Wake, in his "Genuine Epistles," 8vo. Lond. 1817, and of Dr. Lardner, in his Works, 11 vols. 8vo. Lond. 1788.

W. S.

MR. GEORGE BENNET ON THE CORONATION OF THE KING OF TAHITI.

To the Editors.—GENTLEMEN, Several times it has been on my mind to publish a few words of explanation concerning the coronation of Pomare III. which took place at Tahiti, in 1822, at which ceremonial my friend Mr. Tyerman and myself, assisted, together with the Missionaries, at the request of the chiefs and royal family; and as I perceive, just now, in va-

rious quarters, much misapprehension, and not a little *misrepresentation* of that affair, I forward to you the following short statement of the facts, not so much to disarm prejudice as to inform the candid and friendly, who will not be sorry to have misimpressions removed.

The coronation of the youthful Pomare III. at Tahiti, was sug-

gested by that of George IV. in England. It so happened, that an account of that splendid and impressive pageant, with all its details and graphic illustrations, reached us in the South Seas a short time after the death of Pomare II.

The missionaries, as well as ourselves, read these details with feelings of the deepest interest; the native chiefs also heard the accounts, and saw the representations of the superb and solemn spectacle with unbounded delight, and all united in desiring that Pomare III. should have a Christian coronation, as much like that of the king of England as practicable.

The Missionaries and ourselves most readily agreed, that it was highly desirable that the coronation of the first king of Tahiti, after the islands had become professedly Christian, should be as solemn and impressive as possible.

It was most evident that the young prince, who had become king by the appointment and demise of his father, Pomare II., could not be crowned according to their ancient mode; for their *Taa noa noa no te Arii O Tahiti*, or inauguration, was absurd, idolatrous, sanguinary, and attended with filthy abominations not to be described.

All the accounts and details, therefore, of the coronation of George IV. were put into the hands of Mr. Nott, the senior Missionary, who is so highly and deservedly esteemed by the royal family and by his brethren, with the request that he would draw out a plan for the projected ceremony; this he did with the concurrence of the Missionary brethren and ourselves. The plan was generally approved and acted upon.

Some circumstances of that

transaction I now look back upon with regret, particularly the ceremony of anointing the young king, which was performed by one missionary, and that of placing the crown upon his head by another, observances from which I should now feel it my duty most earnestly to dissuade the parties.

As many of your readers may feel not a little surprise that Mr. Tyerman and myself should have sanctioned such a proceeding at all, it is proper that I should state that we left England high conservatives, imbued with almost ultra loyalty, and moreover that I had a strong predilection for the church of England, from knowing well and sincerely loving many of its excellent ministers and members. Indeed I was inclined to join its communion, until its utter inconsistency, as a state church, with the accounts of the churches of Christ contained in the New Testament, became too evident to render it possible for me to do so with a good conscience. I ought also to add, that the missionaries were distinguished by an eminently catholic and loyal spirit, teaching the people the grand principles of Christianity, in which all the evangelical sections of the Christian Church are agreed, and besides exhibiting peculiar loyalty towards their own British Sovereign, they inculcated similar principles on the natives towards their youthful king. These facts will go far to explain how we were hurried by our patriotic and loyal feelings into a transaction we had much better have avoided.

Should any of your readers conclude from these statements that the missionaries are negligent in the formation and conducting of Christian churches among the natives, I have great pleasure in stating that they have acted with commendable caution in the admission

of members, and with scriptural wisdom have guarded against the unholy alliance of Church and State. They not only showed from the New Testament, that civil government, which is of *this world*, is quite distinct and separate from the Church of Christ, which is *not* of this world, having Christ alone for its Head and Legislator; but when forming the natives professing to be Christians into churches, the missionaries advised the principal chiefs not to offer themselves for the office of deacon; and also the members of churches not to choose for deacons kings or principal chiefs, lest it should by mistake be supposed that the office belonged to them of right on account of their noble rank, and this rule was wisely and effectively acted upon: the members having from amongst themselves selected those who appeared best qualified by their piety and intelligence for that office, always recognizing the missionary as the pastor or bishop of their church.

Thus will it be seen, Gentlemen, that circumstances on which so much stress has been laid in certain

quarters, resulted not from the adoption of High Church principles or the dictation of a worldly policy, but simply from the impulse of loyal feelings, which in an unguarded and excited moment, hurried us away.

I truly regret that such questionable observances were thus inadvertently introduced into the coronation of Pomare III. of Tahiti, and sincerely hope they will not become precedents in future inaugurations. I need not inform you that the resistance manifested in a certain noble house to all reform, has converted me from a high conservative into a moderate reformer, and that the ultra conduct of the great body of the clergy, and their determined opposition to those proposed measures which appear to me to be for the good of the country, have opened my eyes to the true character of a state hierarchy under whatever name.

I am, Gentlemen,
Very much and respectfully,
Yours,
GEORGE BENNET.

Hackney.

POETRY.

"RETURN UNTO THY REST, O MY SOUL."

Now from a treacherous world and vain,
Where sorrows rise without controul,
Where all things bear some sinful stain,
"Return unto thy rest, my soul."

Fondly I thought that Friendship's power,
Would last while future years should roll;
But e'en at noontide clouds will loar,
"Return unto thy rest, my soul."

Be still, my heart, and hear the rod;
He that can wound can make thee whole;
Then cease from man, and trust in God,
"Return unto thy rest, my soul."

Cambridge.

What if I range each earthly realm,
And restless roam from pole to pole;
Ev'n there can grief the heart o'erwhelm,
"Return unto thy rest, my soul."

Then to his throne, where sinners find
A hope while waves of trouble roll;
To this sure refuge of the mind
"Return, as to thy rest, my soul."

And Oh! when death at last unbinds
"The silver cord," the "golden bowl,"
Then, with redeem'd and happy minds,
"Return, to endless rest, my soul."

J. T.

REVIEW OF BOOKS.

The Necessity of Religion to the well-being of a Nation: a Sermon preached at the Rev. Dr. Bennett's Chapel, Silver Street, London, on February 6, 1834, before the Monthly Association of Congregational Churches and Pastors; with an Appendix on the Subjects at present agitated between Churchmen and Dissenters. By John Pye Smith, D.D. 8vo. London. Jackson and Walford. 1834.

Dissent unscriptural and unjustifiable, demonstrated in an Examination of Dr. John Pye Smith's Sermon and Appendix, entitled, "The Necessity of Religion to the well-being of a Nation—on the Subjects at present agitated between Churchmen and Dissenters;" in a Letter addressed to their Author. By Samuel Lee, D.D. Rivingtons. 1835.

On the Temper to be cultivated by Christians of different Denominations, towards each other: with a Letter to the Rev. Samuel Lee, D.D. By John Pye Smith, D.D. London, Jackson & Walford. 1835.

Dissent Unscriptural and Unjustifiable, demonstrated in a Second Letter to John Pye Smith, D.D. By Samuel Lee, D.D. Rivingtons. 1835.

WE owe an apology to Dr. Smith for having permitted his admirable "Sermons" to remain so long unnoticed. We can, however, plead what our readers, we doubt not, will admit to be a sufficient reason for the delay. We had heard that it was highly probable, and, indeed, fully expected, that Dr. Smith's Sermon would elicit other replies besides Professor Lee's pamphlet. We have been waiting till now to see if this expectation should be fulfilled, intending to notice every publication relating to the controversy in one article. The advocates of the church, however, still continue silent. Whether they are deterred by the signal ill-success of the first champion who has entered the lists; or are wisely conscious that the cause they defend is one of those of which it is proverbially said, "The less that is said the better;" or whether, like a general with inferior forces, they fancy they

have a better chance of safety by retreating in the darkness and silence of night, than by openly defying the enemy, we cannot pretend to say: but such is the fact. Tired, therefore, of waiting for these tardy champions, we proceed to pronounce on the manner in which those who have already broken lances have done their *devoirs*.

We are truly rejoiced to see a "Sermon on the Necessity of Religion to the well being of a nation," from the pen of Dr. Smith. The reputation of his name,—a name respected even amongst churchmen, will probably induce many of the opponents of dissent to look into this sermon; many, whose prejudices would have effectually prevented them from reading any thing on the same subject from another hand. We hope, that by the means of this discourse, not a few will be disabused of the prejudices which have led them to misjudge the character and designs of Dissenters,—to represent us as hating "national religion" in every sense of those words, and even as leaguings with "atheists and infidels" for the overthrow of Christianity! Those, indeed, who invent, and, though disbelieving their own fictions, propagate such vile calumnies, are of course beyond the reach of conviction, and must be left to the certain, though, alas! often tardy retribution which awaits detected falsehood: but we cannot help thinking, that multitudes who join in these senseless clamours against Dissenters as the allies of infidelity and the enemies of "religion," are innocently abused by the arts of the crafty, and would be sincerely rejoiced to be set right.

It is true, indeed, that those who are at all *practically* acquainted with Dissenters and the proceedings of Dissenters; who have witnessed their indefatigable efforts to do good, their large voluntary contributions to the cause of religion; the general severity of their manners, and the strictness of their morals; their attempts to promote public order and virtue, and not least, by an impressive example; will not lightly suspect them of an alliance with infidelity; such men will judge Dissenters by the only infallible test—their fruits; and will not demand a formal vindication from such charges. To those, however, who have no such knowledge of Dissenters, and whose prejudices will not let them go far for it, such discourses as that before us, put forth by a man of such just celebrity, and authenticated by the sanction of the "Association of Congregational Churches and Pastors," before whom it was preached, and at whose request it was published, are calculated to be exceedingly serviceable.

The fallacy, indeed, on which the enormous calumnies which are employed to confound dissent with infidelity, and to represent it as indifferent to the cause of "national religion," is evident on the least consideration. We observe that Dr. Smith, in his Appendix, has given a few specimens of the manner in which our adversaries often "obscure" the subjects in dispute between us by either "proving something which is not denied, or assuming that which has not been proved." We do not, however, observe the fallacy to which we now refer in his catalogue, though it is well worthy of a place there. It is simply this; our adversaries having quietly taken for granted that the cause of the *Establishment* and the cause of *religion* must stand and fall toge-

ther; in other words, that it is impossible that the latter can be maintained without the former, do not hesitate to tax those who are enemies of the Establishment with being enemies to religion too; forgetting, or not choosing to remember, that this inseparable connection between a *state* religion and *all* religion, is the very point in dispute between the two parties. Even if our adversaries had made out such connection ever so satisfactorily to *themselves*, they have no right to charge Dissenters with a confederacy with infidels, till they have proved, and not assumed such connexion. In the mean time, Dissenters are so far from admitting any such conclusions, that they maintain that Establishments are *prejudicial* to the progress of real religion, and it is precisely on this ground that they oppose them.

The charge that Dissenters are leagued with infidels against the church might be most fairly rebutted on our adversaries. It is true that Dissenters and infidels both oppose the Establishment, though for totally different reasons; and may we not justly reply, "and so do members of the Establishment and infidels view with equal hostility the religious system of Dissenters, though for totally different reasons?" Now what would be thought of us, if we were to deign to employ the argument that the Establishment was confederate with infidels in its opposition to Dissenters? The simple fact is, that the coalition of Dissenters and infidels, and of Churchmen and infidels, is quite *accidental*, and proceeds in either case upon totally *opposite* reasons. The infidel hates and opposes *both* parties, simply because he hates and opposes *all* religion in all its forms; the Churchman and Dissenter oppose each other for just the opposite

reason; it is because each believes his adversaries' system less conducive to the interests of religion than his own. The precious fallacy which we have here exposed, and of which Churchmen have too often made such an unfair use, is of just equal value on either side, that is to say, of none at all; except so far as it may derive force from the malignity of the sophist who employs it, or the ignorance of the party whom he abuses.

Let it never be forgotten, and let not Dissenters tire of reiterating it, till they have effectually silenced the calumnies of their opponents—that they are attempting the overthrow of the Establishment, because, in their estimation, Establishments defeat, or most imperfectly fulfil, the very purpose they are instituted to serve, and that to leave Christianity to her spontaneous and self-derived energy, is at once the shortest and the surest way of securing the universal triumphs of religion.

Dr. Smith's sermon occupies twenty-four pages, followed by an *Appendix*, containing about as many more. The sermon itself has scarcely an allusion to the controverted points between the Establishment and ourselves. With that catholic spirit which is so characteristic of the author, he appears purposely to have abstained from introducing any thing of a sectarian character into the pulpit. There he applies himself simply to the task of establishing and illustrating the great principle, that religion, in other words, real Christianity, can alone secure the happiness of nations. The principles he lays down do, indeed, indicate the author's peculiarities of sentiment, as a Dissenter, but do not expressly assert them. After showing, in the Introduction, that all those forms of real

N. S. NO. 124.

and permanent good, which constitute individual or social happiness, can be the result only of religion, he proceeds to give a view of the terrible results which must necessarily flow from the general adoption of atheistical principles by a community. He then impressively reminds his audience, that the dark picture he draws is not a dream of the imagination; that it has been illustrated, more or less, on a larger or smaller scale, by the history of all ages, and more especially by the continental history of our own times. He, lastly, proceeds to show *how* the happiness of nations flows from the prevalence of genuine religious principle, and *must* depend upon it.

From the "Sermon," which is well worthy of general perusal, we must present our readers with the following extracts.

"The representations given to us in the historical and prophetic books of the Old Testament, of the private and public life and the political circumstances of the two Hebrew kingdoms, for many reigns previous to their overthrow; the one irretrievably by the Assyrian power, the other, with mitigation and a merciful restoration;—contain facts which did, with a wonderful exactness, realize almost every circumstance that I have supposed. Let a man also learn from Josephus the moral state of the Jewish people, during the last fifty years of their national existence, and he will have a graphic view of both the guilt and the punishment.

"The false religions of the heathen nations, though so abounding in error and superstition, and exercising a most pernicious influence upon the conduct of their votaries, yet must be considered with discrimination. All their principles were not false. In their earlier forms they were less idolatrous and impure than they afterwards became, and they more explicitly recognized the perfections and government of one Supreme God; and, even when much farther advanced in corruption, they retained the foundation-truths of a divine authority, enjoining and rewarding what is right, and a divine power, inflicting vengeance for

wicked deeds. In the early time of the Grecian states, but much more of the Roman, the observances of their religion were united with a remarkable degree of care and strictness in their moral conduct. The Roman history exhibits many and most striking instances of truth, fidelity, self-denial, chastity, and other virtues, through the whole flourishing period of the Republic; notwithstanding the deplorable vices of pride, national ambition, and frequent cruelty, which prevailed: and the prosperity of that period is, in the most express manner, attributed, by their historians and other writers, to their sacred and inviolable adherence to the institutions of their religion. But, when the state had risen almost to its highest pitch of greatness, conquest, riches, and foreign manners, produced a general disregard, and in many men a disbelief, of their religious notions; and this was followed by the abandonment of the ancient honour and faith, and of the severe virtues of their ancestors. Atheism flourished on the soil which superstition had prepared; a frightful dissolution of morals became universal; and, from that epoch, the empire began its sure decline. The poets especially, even those who were themselves licentious characters, make this a frequent theme of lamentation; and, in the three centuries following the age of Augustus, the unrestrained abominations of private life were so horrible and extensive, that the old noble families became almost all extinct; perfidy reigned every where, Rome and Italy grew ripe for destruction, and that mighty empire sunk, as it were, by its own weight, a morbid mass of hideous putrefaction.

"In the middle ages, Christianity was so debased by the popish corruptions, particularly near the seat of its alleged authority, as to have apparently lost all semblance of power for good. Italy became like Sodom and Gomorrha; and its celebrated republics, which had risen, by commerce and political wisdom, to freedom, independence, and prodigious wealth, first tore each other to pieces with a fury next to incredible, and then fell, the prey of that insatiable tyranny which still holds them in its talons, and devours their vitals.

"But, in this respect, our own eyes have witnessed the most terribly perfect lesson that the earth had ever known. The kingdom of France, grown old in superstition and oppression, drunken with the blood of the saints, mantled in hypocrisy, and teeming with licentiousness, had received the atheistic poison

into all her veins. She stood, gaudy and gorgeous to the eye without, while all within was rottenness; and soon was her shame laid bare. She became the champion and the victim of impiety beyond every former example. In her seat of supreme power, Christianity was abjured; death proclaimed an eternal sleep; and it was declared that man, become free, wants no divinity but himself! The freedom consisted in chains and dungeons, and a reign of terror unknown since the days of Attila; and the divinity was a Moloch, whose altars reeked with blood through the length and breadth of the land. France had overturned her old and decrepit monarchy; then she raised up a thousand tyrants, and at last threw herself into the arms of a stern military despotism, while unexampled wickedness and unexampled misery were the portion of her cup; nor is yet the bitter draught exhausted."—pp. 14, 15, 16.

The "Appendix contains an explicit avowal of the author's more peculiar opinions, and touches, though very briefly, most of those points which are, in the present day, so warmly disputed between Churchmen and Dissenters. All these topics are managed with that cautious wisdom, that amiability of spirit, that mildness and candour, for which the author is so justly distinguished. We are rejoiced to see, that Dr. Smith, in this Appendix, records his deliberate conviction, that an *Establishment* is an obstacle in the way of the triumphs of Christianity. On this subject we must quote the following passage, the more impressive from the perfect exemption from asperity and passion by which it is characterized.

"Which of these two modes of procedure (the setting up of an establishment, or the contrary) would be the wiser, the more in accordance with the spirit and instructions delivered by Jesus and his apostles, and the more likely to answer, upon the broadest scale, the intentions of christian obedience? My conviction most clearly says, not the former, but the latter.

"But much may be advanced in

favour of the former scheme. Social order can be maintained but very imperfectly and precariously, without the ascendancy of sincere religious principle in the minds of the people. To compensate, though in a way miserably lame and imperfect, for the absence of such an ascendancy, the nation must be loaded with expense in maintaining an all-pyring and active police, the regular administration of the laws must be often interrupted, and arbitrary invasions must be committed on personal liberty in order to prevent greater evils. The non-Christian part of the community have, therefore, abundant reason to be contented, yea, glad and thankful; for they have a much greater measure of security and comfort, and far less to pay for it, than if the mass of society were not under the influence of that public opinion and general religious feeling which would be produced and maintained by the endowments and favour conferred upon an active body of faithful Christian instructors. In the mean time, all such non-Christians, and nonconformists of any other description, would be at liberty not to worship at all, or to worship in their own way, provided they conducted themselves peaceably and morally.

"Pleasing as this scheme might appear, I am fully convinced that it would not endure a close examination; and that it might be shown, by a variety of considerations partly drawn from abstract reasoning, and partly from facts in history, that the great ends of religion would be better attained, as to its communication, preservation, and diffusion, upon the plan supposed in the latter case.

"But we are bound to consider that this is not the state of the question in our country, and at the present critical time. We are not building a new edifice upon unoccupied ground. Admitting the abstract argument to be in our favour, its practical application would require the greatest caution, and holy wisdom such as I dare not look for in man. The Religious Establishment of our country has been for ages wrought into the connexions and habits of the nation. To break its manifold connexion with our civil institutions, in any way than by the gentle operation of conviction in the minds of its own members, would be venturing upon a dark and perhaps very perilous course. My ardent wish and prayer is, that the Establishment may be improved, delivered from evils and defects of every kind, and meliorated, honoured, and blessed, to the highest perfection of conformity to the requirements

of the holy Scriptures. When this is accomplished, she will no longer be dependent on state-patronage; nor will a good civil government wish her to be so."

"Their most plausible arguments proceed on the assumption that the civil and ecclesiastical administrators of the establishments supposed, would be men of true piety, deriving their motives from the authority of God, and regulating their proceedings by a conscientious regard to his word. Such men, but *such men only*, would carry on their plans in the spirit of religion. Yet, how few statesmen and politicians are or have been of this description! Men in power, of every age and nation, have generally been mere men of the world: the larger part openly licentious, and not a few of them scoffers and infidels. Is the Christian religion to be entrusted to such hands? Of its purity and proper influence they are totally and wilfully ignorant, or they inwardly despise and practically reject it. If they regard it at all, it is merely as an engine, to be employed for the furtherance of their earthly purposes—often very base purposes; and history shows most distressingly, how adroit and effective such men have been in using this engine."—pp. 28—30.

We are very glad to see that Dr. Smith's characteristic mildness has not prevented his rebuking, with becoming severity, the outrageous attempts made some time ago, in a certain periodical, to prejudice the cause of Dissenters, by garbling and perverting the plain language of some of their own writers. These unworthy attempts this periodical had the honour of first detecting and exposing. Dr. Smith speaks of them in the following terms of just indignation.

"Since writing the preceding remarks, my attention has been directed to a paper in the *Congregational Magazine*, for May, 1833, p. 268—282, expressly animadverting on the papers in the *British Magazine*, which the Archdeacon of Stafford, the essayist, and others, have made their storehouse of ammunition to be employed against Dissenters. It is truly a painful unveiling;—the affectation of Christian charity and fervid piety, by a writer who was taking the utmost pains in garbling and perverting citations, so as to produce an impression contrary to

the plain intent and meaning of the books or papers which he was citing, and perfectly contrary to truth!—If that writer be not a mere hireling, selling his pen for base pay, and conscious that no religious principle actuates him, he must have had bitter moments; nor will his conscience be relieved without confession and reparation. But let good men beware of such auxiliaries.—‘Will ye speak wickedly for God; and talk deceitfully for him?’ Job xiii. 7.”—p. 43.

To this very able sermon of Dr. Smith, Professor Lee replied in the pamphlet, the title of which stands second on the list at the head of this article. This “*demonstration* of the unscriptural and unjustifiable character of Dissent,” (for it purports to be nothing less,) we should be glad to be spared the pain of characterizing; partly, because we unfeignedly esteem the author, and partly because, with all its logical defects, the pamphlet is written in the most amiable and friendly spirit. In this respect, indeed, both Dr. Smith’s and Professor Lee’s publications afford examples of moderation, calmness, and good feeling, which it is to be hoped will not be lost on other and inferior men, who may hereafter mingle in this fierce controversy. At the same time, we are bound to declare, that in our opinion, Dr. Lee’s performance, viewed simply as a piece of *argument*, is about as illogical and inconclusive a thing as we ever read. Professor Lee is of great, deservedly great, reputation in his own department, that is, as a linguist and a philologist; but if we are to take his replies to Dr. Smith as specimens of what he can do in such controversies as the present, we cannot think that he is in possession, either of the aptitudes of mind or the *kind* of knowledge requisite for a successful polemic. Nay, while we must do *him* the justice of saying, that we believe

there are few Churchmen who would have conducted the controversy with so much good temper and ability, we must do *our adversaries* in general the justice to say, that there are not many who would have managed their cause with so little discretion. He is continually, as it appears to us, mistaking the very point of the argument; taking for granted what ought to be proved, and *formally* proving what may be taken for granted; reasoning from supposed cases, which are in no degree parallel to those in hand; defending what no one has assailed, and assailing what no one would defend; misstating and misapprehending his opponents, and then reasoning on his own mis-statements and misapprehensions. To specify and refute all the errors and fallacies with which his replies abound, would far exceed the limits of this brief notice; nor is it necessary. They may be safely left to the refutation of every reader of the slightest perspicacity. They can impose upon none but those, whom to convince would be impossible. We shall content ourselves, therefore, with merely pointing out to the reader, by way of a single specimen, one enormous fallacy which is to be found in the last paragraph of the first pamphlet. “*Ex hoc discite omnes.*” The reader will immediately see what confidence is to be reposed in the reasoning of one who could fall into such a glaring error or such inconclusive argumentation as Professor Lee does in the following paragraph.

“P. S. I find it reported in the newspapers, since writing the above, that a general meeting of delegates from the different Dissenting Congregations throughout England has taken place in London, and that at this, resolutions were adopted recommending a general association to be formed, with the view

principally of effecting a separation between Church and State, by every practicable and legal means. I learn, too, by the same papers, that this measure has received the most unqualified approbation, as well as a promise of the support, of the Arch-agitator of Ireland.

"I will only say that, If I may rely on the truth of this report, the meeting and resolutions alluded to evince the most glaring instance of intolerance that has taken place in this country since the times of Queen Mary. What, my dear Sir, would you and your brethren have thought and said of the Church of England, if its Ministers, to the number of about four hundred, had thus come together for the purpose of forming an association to put down Dissent? Could you have found terms sufficiently vituperative to stigmatize its principles, its spirit, and its object? What then is the world to think of a Body, composed of Socinians and Orthodox, congratulated by Romanists and Infidels—a Body, which has separated itself from the Established Church, on the grounds that it is *political and secular*, combining, not for the purpose of furthering true spirituality and personal religion; but of compelling others, whether they will or not, to adopt that system of Church-government, &c. which they deem to be the best and most convenient? Were this Body made up of mere political agitators, the weapons of whose warfare are confessedly carnal, I could understand this; but, when I am told that it consists of persons,—Preachers of the Gospel and others,—who have taken offence at the *secular character* of the Church of England, my surprise exceeds description. Let me only ask, Is not this a pretty good sample of the laxity of principle pointed out throughout this tract?"—pp. 87, 88.

Now, admitting the substance of the above paragraph to be correct, (putting out of the question the nonsense about the "arch-agitator,") the whole annals of controversy do not furnish an exhibition of greater absurdity than is contained in this citation. For what are the facts? One religious sect, out of the many which exist in our native land, has been selected by the government as the object of its peculiar support and patronage. The others

contend that all sects should be placed upon a footing of equality, so far as the government is concerned; that is, that the civil magistrate, in his public capacity, has no right to interfere in matters of religion, except to secure unbounded liberty of conscience to all. Conceiving that what government has bestowed as mere matter of favour it is at liberty to resume, they meet together for the purpose of endeavouring, "by every practicable and legal means," to dissolve the connection between Church and State, and thus put every sect upon its own native resources; and for this they are to be told that they are guilty of more intolerance than has been known in this country since the days of Queen Mary. We will furnish the Professor with a case exactly parallel; and if the consideration of that case do not make him blush for what he has asserted in his postscript, he is a greater bigot than we are willing to suppose. Let us imagine, then, that when petitions were presented against the monopoly of late enjoyed by the East India Company, an agent or a member of that Company had exclaimed against such endeavours as the most glaring instance of mercantile intolerance that had taken place since the massacre of Amboyna. Let us suppose that this adept in political economy had asked a number of unendowed grocers who should have joined in such petitions, what they would have thought if the East India Company had formed an association for putting down all independent tradesmen. If any one had thought it worth while to reply to such nonsense, he would have told this professor of economics that all the petitioners wanted was fair play and equal rights; that the charter which government had

created the same government could destroy; and that to compare the abolition of a monopoly with the destruction of an unchartered and independent trade would be either gross folly, or something worse.

One word as to intolerance since the days of Mary. In the reign of Elizabeth a statute was passed which denounced banishment against all who would not conform to the Church of England; and death, if they escaped from banishment. In the same reign two Anabaptists were burned in Smithfield. In the succeeding reign, two Arians were burned on the same pretext of heresy. In the time of the arch-tyrant Charles I., Dr. Leighton had his ears cut off, his nose slit, his face branded with burning irons. Besides this, he was tied to a post, and whipped with a treble cord, of which every lash brought away the flesh. He was, moreover, kept in the pillory nearly two hours, in the depth of winter. To all this he was sentenced for writing against prelacy; and for this verdict, Archbishop Laud, the idol of the Church of England, pulled off his cap and gave God thanks. The author of the *Pilgrim's Progress* was tried "for devilishly and perniciously refusing to go to the established church;" and for this same devilish and pernicious refusal, he lay in jail for more than twelve years, as indeed, according to Mr. Southey, he well deserved. We shall not enumerate any more instances of "intolerance since the days of Queen Mary;" but conclude with reminding our readers, that in Professor Lee's estimation, all those which we have specified sink into the shade compared with the conduct of those modern Dissenters who associate for the purpose of dissolving the connexion between

Church and State, "*by every practicable and legal means.*"

Dr. Smith having been appointed to preach a sermon "on the Temper to be cultivated by Christians of different denominations towards each other," at the Monthly Meeting of Congregational Churches, and having been requested by the ministers present to publish the Sermon, availed himself of the opportunity of replying, ("in an appendix,") to Professor Lee's "demonstration." Of the sermon itself, our limits will permit us to say no more than that it is throughout characterized by the same sound reasoning and admirable temper, which distinguished the one already noticed, and that it is well worthy of the perusal of every Dissenter and of every Churchman, who, in these exciting and eventful times, would wish to preserve the spirit of a Christian. In the Appendix, (which we are happy to state has since been published in a separate form,) Dr. Smith has expanded some of the remarks contained in the Appendix to his former Sermon, and has specifically replied to all the principal arguments in the publication of his antagonist. The principal matters it contains are as follows: The Doctor first shows that his opponent had occupied many pages in the defence of positions which had "never been attacked," nay, "many which Dr. Smith had actually pleaded for." He then points out sundry *misapprehensions* into which the worthy Professor had fallen in his statements of the doctrines and usages of Protestant Dissenters. Under this head, he refutes the absurd and vulgar prejudice, that the Puritans were the authors of the civil war, the murderers of Charles the First, and the subverters of the altar and

the throne; and the charge, equally absurd and vulgar, that the Dissenters of the present day are in formal, or, at least, close alliance with Socinians and Infidels for the demolition of the Church. He then goes into a statement of the comparative numbers of Churchmen and Dissenters. He then proceeds to the formal refutation of the principal points maintained in Professor Lee's pamphlet. This part he concludes by summing up in a series of nineteen propositions, and in a most perspicuous, and masterly manner, the principal points in debate between himself and the Professor, and of which he says,

"Any or all of these I shall be happy to discuss with you, either privately or in public, by speech or by writing, in the spirit of christian friendliness, with sincere mutual kindness, contending not for victory but for truth."

Under the ninth of these propositions, in which he speaks of the number and kind of officers in the Christian Church, recognized in the New Testament, he has some admirable observations. The same may be said of the eleventh, in which he speaks of Diocesan Episcopacy. The Doctor then proceeds to a defence and farther explication of some important points in which his adversary had misunderstood him. After much other important and deeply interesting matter, in which more especially the Doctor exposes the haughty claims to superiority made on the part of the Church of England and her inflexible demand of perfect conformity,—indicating a spirit which forms the very essence of *schism*; and which must be quitted before the "communion of saints" can ever take place,—the Doctor concludes by one of the most affecting, eloquent, and animating appeals we have ever read.

From the slight analysis which we have here given of the principal contents of this large appendix, it will be seen, that it embraces all the chief topics discussed between the Church of England and the Nonconformists. We hardly know where to select, where all is so excellent. Perhaps we cannot do better than cite the nineteen propositions in which Dr. Smith propounds the "Theses" he is ready to maintain; and the eloquent passage at the close to which we have already referred.

"I. That the christian religion, being intended for universality and perpetuity, through all nations, in all times, and under every variety of human government and national character, is constructed so as to be independent of all modes and forms of human government; and while it renders to them the greatest service, in making their subjects intelligent, loyal, faithful, industrious, virtuous, and trust-worthy, it requires from them, in their official capacity, no more than to protect it from persecution, and to allow it fair scope:—*laissez faire*.

"II. That the annexation of religious offices and institutions to the power and patronage of governments, is an impediment, often so great as to be absolutely fatal to their proper influence and design.

"III. That the New Testament, the proper code of the christian religion, contains no passage which, either directly or by implication, countenances establishments of religion, understood as above defined; but that several of its precise declarations, together with its general spirit, are inconsistent with such establishments.

"IV. That the tendency and the actual effect of such establishments, in both ancient and modern times, can be historically proved to have been greatly injurious to the influence and the diffusion of true religion.

"That the most pure and successful efforts for the advancement of true religion, by its revival among those who had already embraced it, and its dissemination in heathen and unenlightened countries, have always been such as consisted chiefly in the voluntary exertions of Christians, as distinguished from those which have been commanded or directed by state establishments.

"VI. That the churches described in the New Testament (apart from the word

when it is taken in a generic sense to denote *all* true Christians of every description,) were congregational, voluntary, and independent.

"VII. That the modern churches, usually called Congregational, or Independent, including those of the Antipædobaptist denomination, are constituted, governed, and directed in a faithful conformity to the principles and rules of the New Testament.

"VIII. That the ministers and lay members of the Church of England are, by the influence and effect of its establishment, prevented from the enjoyment of important privileges and the performance of important duties, which the New Testament assigns to the ministers and the private members of christian churches.

"IX. That the will of Christ, notified in the New Testament, authorizes only two orders of ministers in the organization of churches; the one, that of *pastors*, called also *presbyters* as a name of respect, and *bishops* as a title of office; the other that of *deacons*, which is a lay office, appointed for the due administration of the temporal affairs of a church.

"X. That in the apostolic age, and while the purity of the apostolic institutions was with any degree of fidelity preserved, every church was a congregational assembly and had its bishop; and every bishop had the oversight of but one church.

"XI. That diocesan episcopacy, that is, the government of many congregations with their pastors, throughout a large district, by one bishop, was utterly unknown in the apostolic age; that it first shews itself among the numerous corruptions of the third century; that it did not acquire consolidation till late in the fourth century; that it is inconsistent with the spirit of Christianity as laid down in the New Testament; and that, though occasionally, and very often, overruled for good, (as even the monastic and papal institutions were) by the benignity and wisdom of God; its general operation has been hostile and extremely pernicious to the interests of true religion.

"XII. That the allegation of an independent existence of the Episcopal Church of England before the Reformation, and that 'the Church of Rome never possessed any real authority in these realms,' is not historically true, and can be sustained by evidence no more than a similar position could be in favour of the Church of France, or of Spain, or of Lombardy, or of Suabia.

"XIII. That the constitution of the

Church of England, in the multiplicity and gradation of its ministers, in the nature, seat, and manner of its jurisdiction, in its claims and acts of authority, in its requirements from its clergy, in its iron-bound modes of celebrating public religious ordinances, and in its refusal of ministerial communion to the pastors of all other Protestant churches, not even deigning to accept those which itself acknowledges to be lineally and legitimately episcopal; is in a state of variance from, and hostility to, the letter and spirit of the New Testament in relation to those important points.

"XIV. That the Church of England is only a part, parcel, or sect of the general body of Protestants; its reformation from the errors and corrupt practices of popery, the least complete of them all; and its assumption of superiority, its domination, its exclusiveness, and its intolerance, are awfully contrary to the character and influence of true religion, and are matter of just grief and disapprobation to pious minds.

"XV. That the dissent from the Church of England is not the result of disloyalty, faction, spiritual pride, or unwillingness to submit to lawful authority; but is the imperative obligation of the Christians, arising from the authority and laws of Christ, contained in his holy word.

"XVI. That there is no foundation in the New Testament for the use of forms of prayer in the public worship of God; that the imposition of them was unknown till the fifth century, when it originated in the deplorable incompetency of many nominal christian ministers; and that the commanding and compelling their use is an act of usurpation on the one part, and of a sinful surrender of christian liberty on the other; and that the use of them without any permission of discretion for appropriate alterations, is a cruel violence to the conscience of a faithful minister, and a counteracting of holy qualifications, which should be improved and exercised for the edification of the church; and is a lamentable means of encouraging formalism in the minds of ignorant and unconverted persons.

"XVII. That, if even the general principle were admitted, that precomposed human forms of public prayer are the most eligible mode of conducting the social worship of Christians, it is exceedingly wrong in itself, and is a usurpation in any man or body of men whatsoever, to bind their fellow-men to the use of such forms, prohibiting any discretionary deviation.

"XVIII. That readily admitting the devotional excellency of many parts of the Church of England liturgy, (but which excellent parts are chiefly those translated from the ancient Roman Catholic service-books,) that liturgy contains much that is exceedingly objectionable, furnishing to the conscience of one who makes the word of God his guide, many solemn and weighty reasons for declining to use it.

"XIX. That any man who is duly qualified by natural talents and their appropriate culture, in union with the indispensable qualification, *sincere and zealous piety*, to be introduced into the work of the ministry, must have the ability requisite for conducting the public prayers of a congregation in the free and extemporary manner."—pp. 52—63.

But (as already promised) we must cite a paragraph or two from the concluding part.

"The Church of England sets up claims of superiority and domination, to which, not from pride or factions humour, but solely from our subjection to the authority of Christ, we cannot submit. You can hardly help allowing that, at least, we have a pretty strong appearance of reason for our difficulties and hesitations. But your church has no feeling for difficulties, no sympathy for tender consciences. You are anxious for love and union. I honour your motive, and thank you for its utterance. But your church has few charities out of her own pale. To enjoy her union and communion, we must bring our assent and consent to all and every thing in her terms. Other bodies of Christians respect conscientious difficulties in their brethren, and would be ashamed of requiring conformity to their modes and forms, while the great essentials of faith and holiness are preserved. Not so the Church of England. She enjoins things not authorized by the New Testament, and confessedly indifferent: and she will not relax a hair's breadth, just to show her power. She rejects as null and void the ministerial ordination of all other churches of the reformation: but upon the childish ground of episcopal transmission and uninterrupted succession, she acknowledges the orders of the Papal church.—I speak not of persons, but of the system. You, and many, very many in your communion, I love and revere: but your ecclesiastical system is an almost perpetual exhibition of 'straining at gnats, and swallowing camels.'

"We long to hold the communion of
N. S. NO. 124.

saints, and of sister churches, in the most large and liberal manner; but she refuses: not an iota will she abate of her unscriptural pretensions. She absolutely claims 'authority in matters of faith,' the exclusive prerogative of God; and, if we ask *where* this authority is seated, it turns out to be with the King, Lords, and Commons! We have read, thought, and inquired, have searched the Scriptures long and carefully, and are not strangers to the records of ecclesiastical antiquity; and hence we are unable to acquiesce in her demands. But she is inflexible. Our known harmony upon the grand essentials of faith and holiness, shall stand for nothing. She will not admit 'the communion of saints,' except in her own arbitrary and man-devised way. Who, then, is guilty of *schism*?—The party which insists on terms of communion for which the word of Christ gives no sanction; or that which declines submission to the proud, presumptuous, selfish demand,—a demand which we cannot but consider as an act of rebellion against Christ"—pp. 70, 71.

"True it is, and we never wish to disguise it; on the contrary, we have been perhaps too eager to proclaim it; that the Protestant Dissenters of England, and a mighty host of the Presbyterian and Congregational churches in Scotland, are deeply convinced, from the reason of the case, the voice of history, and the word of God, that the connecting of the Church of Christ with the Civil Government, in any way of dependence and subjection to influence, is indeed not fit to be called an establishing, but is an *un-establishing*, a degrading, a desecrating, an enslaving of the church; pouring into it, and mingling with it, a vast multitude of men who are destitute of real religion, and from whom, so far as concerns church communion, the New Testament commands Christians to withdraw and separate; thus violating some of the first principles of religion; impiously confounding the precious with the vile; conveying into the minds of myriads ideas that are false and full of danger to their souls' immortal welfare; most deeply injuring the faith and religious prosperity of real Christians; darkening the glory, and obstructing the power, of the gospel-ministry,—in a word, making the name, and cause, and institutions of our blessed Saviour, vassals and tools for worldly purposes.

"But this would be no 'pulling down,' it would be a *setting up* of the Episcopal Church: it would be its **LIBERATION** from worse than Egyptian or Babylonish bondage. Is not the union (as it is im-

properly called) of Church and State, productive of the most irreligious and mischievous effects? Does it not consist in a prostration of the most holy rights and the most solemn duties of Christians, under the feet of the ministry for the time being? Can a more monstrous, a more unchristian thing be imagined, than that the political party which happens to be in ascendancy, should have the absolute command over the very life-power of the church, in its primary pastors, who, upon the episcopal system, are the sources of the authority and validity of all the clerical ministrations? The ministry appoints your bishops as it does its lords of the treasury, or its governors of colonies; and it proclaims its own usurpation, and insults your sense and feeling with a *congé d'élire*. With scarcely an exception, are not these appointments made from motives and upon reasons perfectly political and worldly? And is not the same principle dominant in the patronage of your church livings? Out of your ten or eleven thousand incumbencies, have you one in which the pastor is appointed in a scriptural way? In some sixty or seventy, the parishioners elect the clergymen: but, unless those electors are regular attendants and communicants at church, and men adorning the profession of religion by a virtuous and godly life, I cannot regard even this as approaching to the scriptural and primitive order. The only portion of the livings, which in respect of their bestowment, have the appearance of consistency, is that vested in the different sees; for, upon episcopalian principles, there is a propriety in the bishop's nominating the presbyters of his own diocese: and if the bishops were men of real holiness, and did this work faithfully, we should rejoice, though it is not, as we conceive, the scriptural plan. But of the remainder, seven thousand at least are in the gift of the government or of private persons: and you know that one part of these are constantly made oil to assist the motion of the wheels of the existing administration; and the others are often advertised, sold, bought, or bartered like stalls in a cattle market. Now and then a good man, like you, is presented to a rectory, or to a higher dignity: and then we rejoice and thank God, who often educes good out of evil. But this alters not the wrongfulness of the system. And as to its general working, you know that this very feature of the Church of England produces the *grand motive* which brings to your University hundreds of young men, whose ignorance of real religion, their profaneness,

their indubitable ungodliness even if they be externally of decent behaviour, make the grief and burden of life to you, and such university-men as you.—you know that it causes the cradle-destination, and the ultimate introduction into the most sacred and awful office upon earth, of a perpetual shoal of men who would be deeply affronted at being described by the attributes laid down in the Scriptures as **INDISPENSABLE** qualifications for the Christian ministry; and you know that (though we exult and bless God for the increasing proportion of young men of well evidenced piety at your Universities, and studying for orders,) the sad majority is of this description. O, abomination that maketh desolate! Foul and crying impiety! Systematic robbery of the most precious rights of the flock of Christ: and a method the most likely to insure a succession of false pretenders, hypocrites, wolves to ravage the flock! Hence is your total want of a godly and efficient discipline; hence the heart-breaking difficulties and secret agonies of many devoted clergymen, and others among you; hence the delusion of myriads of souls, the blind led by the blind, and both falling into the pit, the blackness of darkness for ever! Well might you excuse my pious and honest, and warm-hearted friend, Mr. Binney, contemplating the tremendous extent of soul delusion from this cause, and your baptismal formularies, for exclaiming, 'She ruins more souls than she saves!' O, Dr. Lee, and all ye other clergymen in every rank, who feel the importance and enjoy the power of vital religion, whom the love of Christ constrains, and who watch for souls as they that must give an account,—why do you not arise as one man, in prayer to heaven and protest upon earth, against this sacrilegious, this impious patronage? I know the subterfuge—we only beg or give, we only buy or sell, the *temporalities*. Is it so? Then keep your temporalities to yourselves, and allow some holy and well qualified minister of Christ to occupy the parish church, and dispense his *spiritualities* to the people, trusting to God's providence, and their grateful affection, for his earthly maintenance; or rather, give a proof of your sincerity by holding the temporalities, till the truly pious and constant communicants of the parish shall have chosen 'a faithful man, apt to teach—a pattern of good works—an example of the believers in word, in conversation, in love, in faith, in purity—who will keep back nothing that is profitable nor shunning to declare the whole counsel of God—preaching not

himself, but Christ Jesus the Lord;—let him have the investiture of the bishop, acting in conjunction with the clergy of the district, as his presbyters, and then endow him with your temporalities.

“The wicked intrusion of worldly authority into the affairs of the church, works mischief, not only in these ways, but in many others; and I cannot but feel convinced, that if your church does not assert her liberties ‘wherewith Christ hath made free’ all who will embrace that freedom, and burst those bonds of base subserviency to worldly policy, and the domination of the ungodly, she will become a ruin, and a lesson to future time. Let her then shake herself from the dust, renounce every unholy influence, make herself independent of state controul and patron-grasp, and stand forth as a worthy branch of THE HOLY CATHOLIC CHURCH.

“This is what we mean by the *separation of the Church from the State*; and it would be the greatest human benefit that the now cramped and fettered Anglican Church could receive. I know, however, that there are some, and those persons of unquestionable moral excellence, and who would abhor any violation of what is strictly just, who recommend the resumption (or rather it would be the assumption, for the state could not resume what it never gave,) of the church property by the government, as a part of the desired reform. This, to my apprehension, would be downright robbery. May our country never be dishonoured by it!”—pp. 77—80.

We cannot conclude this review without urging at least every *Dis-senter* to read attentively these admirable publications of Dr. Smith; and may each not only adopt the same enlightened views on the same enlightened grounds, but maintain them in the same charitable spirit.

A Portrait of Popery. By John Hill, M. A., Minister of the Gospel, Huntly. King, Aberdeen; Mortimer, London.

THIS is a dark, hideous, and revolting portrait of Popery, but not more dark, hideous, and revolting than the original. The author has been true to nature, and produced a faithful likeness. He has not set down aught in malice against

the Church of Rome; but he has exhibited her departures from the faith, her monstrous pretensions, and her loathsome abominations with the pencil of truth; and, at the same time, in a spirit which breathes love and good-will to all men, especially to those who are blinded and entangled by the “power, and signs, and lying wonders,” and the “all deceiveableness of unrighteousness” of popery. Of all false systems of religion, this is Satan’s master-piece, the great “mystery of iniquity,” “the hold of every foul spirit, and the cage of every unclean and hateful bird.” In popery, Satan transforms himself into an angel of light, and assumes the guise of a religious teacher, that he may the more certainly deceive and ruin souls. It is a system of falsehood and cruelty throughout, nor is it possible to trace its paternity to any other source than to the grand adversary of God and man, who was a liar and a murderer from the beginning. Popery mixes the truth with all unrighteousness. It converts the Gospel into poison, and the Scriptures into whatever fabulous meaning the Church of Rome pleases. That church pretends to be the depository of truth; but, if so, the truth is pent up by her, as in a prison; it is hidden under a mass of absurd and foolish mummeries, and buried from the sight of the people, as if in the grave. She is the depository of truth not to preserve, but to corrupt it; not to exhibit, but to conceal it; not to bestow it on her enslaved adherents, but to rob them of it. When they ask for bread, their cruel mother gives them a stone; when they ask a fish, she gives them a serpent. For the written and unerring rule of faith, the Word of God, which liveth and abideth for ever, she substitutes fabulous tra-

ditions—for the Gospel of Christ, she substitutes the teaching of a priest—for the Lord's Supper, transubstantiation—for the supremacy of Christ, the supremacy of the Pope—for the blood of Christ, the fires of purgatory—for the simple institutions of Christ, seven sacraments—for the worship of the one living and true God, the worship of images and idols—for the righteousness of Christ, works of supererogation, or the surplus merit of saints—for the doctrine of the free grace of God in pardoning sin, the doctrine of indulgences—for the spirit of Christian charity and mercy, the spirit of bigotry and persecution—for the mediation of Christ, the mediation of creatures—for repentance, bodily austerities—for prayer, the lip-repetition of vain and idolatrous impieties—for holiness of heart, obedience to the priest—and in one word, for faith in Christ, faith in the Church of Rome. To the glaring and deadly errors of this church, Mr. Hill, very properly, gives no quarter; but exposes them with a masterly hand, and to those who wish to know what popery is, but have neither the means to purchase, nor the leisure to study large and expensive works on the subject, we earnestly recommend this volume, as exhibiting a true portrait of popery in a small compass, and at a trifling expense. The work is printed in a good type, on excellent paper, and neatly bound in cloth. It contains nine lectures, on the following subjects: Lecture I. On Romish traditions. II. On the hostility of the Church of Rome to the Scriptures, which are the gift of God to man. III. On transubstantiation. IV. On the supremacy of the Pope. V. On purgatory. VI. On the seven sacraments of the Church of Rome. VII. On the idolatry of the

Church of Rome. VIII. On the works of supererogation, the doctrine of indulgences, and the cruel spirit of the Church of Rome. IX. On the tendency, decline, and overthrow of the Church of Rome.

As a specimen of the author's style and manner, we subjoin the following extract from his lecture on transubstantiation.

"They call their Eucharist a mystery; but it materially differs from all Scripture mysteries. These may be above the comprehension of reason, but it opposes reason entirely. 'Great is the mystery of godliness, God manifested in the flesh.' Here is a deep mystery—a mystery of love, wisdom, and condescension unfathomable, unparalleled, infinite—a mystery, the faith of which is necessary to eternal life. But what is there here repugnant to reason? All right reason acknowledges its inferiority, prostrates itself in holy acquiescence, and is lost in amazement at the display of God's love to a lost world. In this so called mystery of transubstantiation, reason is insulted. To be told that, at the same moment of time, the very same body is given entire to a thousand individuals in as many different places, it will not believe at all—to present it as a matter of faith to any rational creature, is an open outrage. Before the least credit can be given to such a thing, one must believe to be true what he believes to be impossible. Examine all the miracles one by one, and all the mysteries contained in the word of God, you will meet with nothing like this. We can easily believe, that when Aaron, at the Divine command, stretched out his hand upon the waters of Egypt, a miracle followed—the waters became blood; but had it been added, that that same Aaron, in that same moment of time, stretched out that very same hand upon the waters of Jordan, of the Enphrates, of the Thames, of the Wolga, besides a thousand other rivers and streams flowing at the different extremities of the earth, who, I pray you, could believe it? We can easily believe the miracle of Jonah being swallowed up of a fish: God had prepared it, and God preserved his servant the prophet, by miracle, alive in the belly of the fish for three days; but, had it been added, that that very Jonah, during those three days in which he was in the belly of the fish which God had prepared for him, was also in the bellies of a thousand other fishes;—the same

Jonah, swallowed up by a thousand different fishes at the same time, remaining whole and entire in each for three days, and at the end of three days the thousand different fishes vomit each an entire Jonah upon the shore, and, after all, there is but one Jonah. Blessed be God, he proposes nothing of such a nature for our credence. Constituted as we are, it is impossible we could believe it.

"They call the Eucharist a miracle, but truly there is nothing in the world miraculous about it, if you except the presumption of the lying priest, and the credulity of the deceived people. The thing is just as it was—neither God nor man, nor flesh nor blood—nothing more than water and flour, after the consecration as before. Miracle there is none, nor the shadow of a miracle; every thing remains as it was. When the first plague was sent upon Pharaoh, how would that haughty monarch have lorded it over Moses and Aaron, had the waters retained their former colour and taste, and produced the same effects after the miracle was professed to be wrought as before? Or,

when Jesus turned the water into wine, had there been no visible change wrought upon it, how would the governor of the feast, and others with him, have rejected the tale with indignation, and spurned at the request to believe it wine, although it retained the colour and taste of water? Once more: Would the grief of Mary and Martha have been assuaged, had Jesus himself told them that their brother was really restored to life, although then and afterwards no symptoms of restoration to life appeared? This would have but mocked them and plunged them in still deeper agony. The truth is, wherever there is nothing seen, heard, or felt altogether above human power, none are requested by God to believe that a miracle is wrought. Where no visible super human change is produced, no one, were he an angel from heaven, may impose upon us to believe an evident falsehood. If any church on earth request such a thing, the only step that remains is to abandon her fellowship for ever, regardless alike of her cajolery and her curses."—pp. 81, 82.

NEW PUBLICATIONS, WITH SHORT NOTICES.

Sober Views on the Millennium. By the Rev. T. Jones, of Creton. 12mo. pp. 52.

SOBER VIEWS on a subject which has, during the last ten years, produced something very like mental aberration, are highly desirable. The author of this small tract says, with perfect truth, that writers on the millennium differ widely in the views they entertain of its nature and character. Some sink it very low, others exalt it so highly in their esteem, that the sacred scriptures do not appear to afford any warrant for the splendid and imposing scenery, the illustrious actors, and the magnificent events which they present to the imagination of their admirers. Sober minds will not forget that all we can know of the millennium is conveyed to us in the language of prophecy. And who, that pretends even to no more than a smattering in the interpretation of the Holy Scriptures, will venture to affirm that there is no obscurity in the prophecies of scripture—the prophecy interprets

itself—and that it is *not* left to the event to which it alludes to indicate its full import? But too many of those who have touched this high and heavenly theme, have done so with a rash hand; and like our first parents, who aspired to a knowledge which their Maker had forbidden, have gathered the fruit of disappointment and of shame. "Prophecy," said one of the greatest and one of the most humble of men, "was not given to make us prophets;" a maxim which every student of the prophetic parts of the sacred volume ought to recollect and to exemplify. This would diminish the number of wild visionaries, calm the fury of not a few fiery polemics, and soften, to something like a malleable consistency, the harsh dogmatism of those who hope to see the battle of Armageddon, to witness the personal reign of Christ; and to enjoy something like a semi-mohammedan paradise during the millennium. From all such theologues we are happy to

find the writer before us stand aloof. He is calm, scriptural, and eminently practical. He has thrown, perhaps, as much light upon this difficult topic as can be admitted to it in the small compass he has allotted to himself; and his interpretation of Rev. xx. 6. (see page 28) will convince the cautious reader, that he need not fear from Mr. Jones, any of the unwise vagaries of our literal interpreters of language evidently figurative.

The Shepherd and his Flock. A new edition, considerably enlarged. 18mo. boards, gilt, pp. 90. Ward and Co.

THIS is a neat and greatly improved edition of a valuable book for children, which it is stated has passed through thirty editions, exceeding 100,000 copies.

Two Year's Residence in the New Settlements of Ohio, North America; with directions to Emigrants. By D. Griffiths, Jun. 12mo. pp. 198. Westley and Co.

THIS modest volume is replete with interest, and we are persuaded that no one can read it without receiving a vivid impression of the natural scenery and the social state of the district Mr. Griffiths has described.

No one thinking of emigration to the back-woods of America should omit the perusal of this useful narrative, which is so faithful as to give Englishmen a correct idea of the circumstances of settlers in that new country, and yet so candid as to give no offence to a liberal minded American.

Though the spirit of piety which becomes a young minister is obvious throughout the work, yet the descriptions are cheerful, and sometimes highly amusing. We thank Mr. Griffiths for the pleasure and information we have derived from his instructive narrative, and cordially recommend it to the notice of our readers.

History of the Bohemian and Moravian Brethren. By A. Bost, of Geneva. 24mo. pp. 428. London: Religious Tract Society.

THIS work is both an abridgment and a translation. As we have not the original before us, we can form no

opinion of its merits or defects in either point of view. The author traces up the Bohemian and Moravian churches to the age of the Apostles. Perhaps some of his readers may not be able to discern every link of the chain. Other claims to apostolic descent are advocated: but all such grounds of self-complacency resemble the aristocratic pride of what is termed noble birth. If the character be degraded, no long line of illustrious ancestry will elevate, but rather add a hundred-fold to its debasement; and if it be truly great, it can receive in reality, whatever it may in imagination, no accession of grandeur from such a source. The sour grapes eaten by the father will not set the son's teeth on edge; and even the seed of Abraham, the friend of God, can have no claim to honour on account of their distinguished forefathers, unless they do the works of Abraham. Every man must eventually be tested according to his own character, and not according to the character of his ancestors, or even his associates. The latter have certainly a much greater influence in its formation than the former. We admire the piety of the Moravians, as we do this same attribute in any body of Christians: and we hope that their claim to antiquity, more remote than that of other denominations, will not lead, like the claim of another church, to an exclusive right to administer the ordinances and to preach the truths of Christianity.

LITERARY INTELLIGENCE

WORKS AT PRESS OR IN PROGRESS.

The Great Teacher; or Characteristics of our Lord's Ministry. By Rev. J. Harris, of Epsum.

A Narrative of the Visit made by the Deputies to the American Churches from the Congregational Union of England and Wales. By Andrew Reed, D. D. and James Matheson, D. D. The Work will form 2 Vols. 8vo., and is expected to appear on the 1st of May.

A Review of the Principal Arguments in favour of Diocesan Episcopacy, by the late Rev. Dr. Mason, of New York, with a Preface and Notes. By John Blackburn, of Pentonville.

The Posthumous Letters of the Rev. Rahabekah Gathercoal late Vicar of Tuddington, now first published, with explanatory Notes, and dedicated to the Bishop of London.

The Evidence for Infant Baptism, by the Author of "Notitia Luda," "A New Hebrew Concordance," (now in the course of publication) 8vo.

TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

We beg to remind the Secretaries and Delegates of the County and District Associations connected with the Congregational Union, that the *Fifth Annual Assembly* will be held at the Congregational Library, Finsbury Circus, London, D. V., on Tuesday morning, May 12th, at 10 o'clock precisely, when the Rev. T. P. BULL, of Newport Pagnel, Bucks, will preside. On that occasion the Delegates from the United States, who, we are happy to learn, have already arrived in Europe, will present their credentials, &c. and the Brethren, Drs. Reed and Matheson, will also report to the meeting respecting their visit to the Churches of that Country.

An introductory devotional service will be held on Monday evening, May 11th, at the New Weigh House Chapel, Fish Street Hill, when one of the American Deputation is appointed to preach.

The Secretaries of the Union wish us to intimate to the Secretaries of the Associations, and the brethren in general, that the business of the Annual Meeting will be very much facilitated, if those who may attend, will be ready to present—

A list of the Churches and Pastors in each Association, with the name and address of the Treasurer and Secretary;

A Copy of the last Report of each religious or benevolent Society, connected with the Association; and to report

Any Facts illustrative of the state of Religion in their Churches, and the progress of the Bible Society, Village Preaching, Sabbath Schools, Christian Instruction or Tract Associations, or other efforts to extend the truth in their respective localities.

The Secretaries of any Associations that may have resolved to join the Union, are earnestly requested to com-

municate the same to the Secretaries, before the close of April, that it may be so stated in the Annual Report.

THIRD COURSE OF CONGREGATIONAL LECTURES.

We are happy to present our readers with a Syllabus of the course of Lectures to be delivered this spring at the Congregational Library. The Lecturer, the Rev. *Joseph Gilbert*, of Nottingham, has selected a most important subject, viz. *The Principle of Substitution illustrated, as applied to the Christian System*; and, we doubt not, from his intellectual character and varied attainments, that ample justice will be done to one of the most interesting questions of polemical theology. The Lecture is, in the evening, to commence at half-past six o'clock precisely.

LECTURE I.—Friday, April 10th. *Introductory*. Important bearings of the subject—its difficulties—the present inquiry respects *principles*, not *critical proof*—Apparent anomaly in the works of God—whence arising—End accomplished by the creation of intelligent moral agents—Their agency in different states, of being—The divine administration modified accordingly—Our own state and system—Mediation—Atonement as generally understood—by some opposed—here supported.

LECTURE II.—Tuesday, April 14th. *The Relation between God and Man*. Statements of Scripture—Paternal and filial relation—that of proprietor and property—of governor and governed:—Legal liability—Deliverance deducible from revelation only—Such revelation not ambiguous—Spurious criticism—Special nature of the Christian salvation—Obtrusive speculation—Methods of interpreting.

LECTURE III.—Friday, April 17th. *Certain preliminary objections repelled*. Difficulties involved in atonement, no cause for its rejection—None to be imputed, unless peculiar to the theory attacked—Acknowledged facts

—Hypothesis upon them—Substitution a prevalent principle of Divine administration—Special application of it in atonement—Justice implicated, if at all, by facts, not by the doctrine—Divine benevolence—A principal charge against atonement proved self-destructive.

LECTURE IV.—Tuesday, April 21st. *On the nature of moral administration.* Distinctions of governments—Essential speciality of moral government—its ends—Permitted results conducive to those ends—Distinctions of laws—True and spurious moral accountability—Contrasted kinds of penal sanction—Special sanction of moral law—necessarily either enforced, or its object otherwise secured.

LECTURE V.—Friday, April 24th. *Some special principles included in moral administration.* Reformation, no substitute for penalty—Illustrative analogies—Relative justice—Office of retributive justice—Compensatory justice—Fidelity to threatening—Mercy—its relations—Conjoint exercise of attributes.

LECTURE VI.—Tuesday, April 28th. *Function and bearings of substitution.* Protective office of penalties—their comparative efficiency—How related to separate parts of the Divine empire—Substitution, in what sense an equivalent—Bearings on the un-fallen, and on the restored—Divine holiness—Errors respecting it—Pagan and Christian substitutions contrasted—Substituted suffering, how a ransom—Ransom, why required.

LECTURE VII.—Friday, May 1st. *Qualities essential in a valid substitution.* Theories of criminal law—That to which substitution applies—Qualities requisite, from complex relations of the Governor—the victim—the restored—the universe.

LECTURE VIII.—Tuesday, May 5th. *The general argument applied, in a summary of objections and answers.* Argument applied to objections, grounded,—On the Divine personal character—On the supreme right to forgive—On the fact of forgiveness—On the transference of guilt—On vicarious punishment—On satisfaction to justice—On the demand of repentance and renovation—On Deity offering to Deity—On an assumed subver-

sion of moral order—On inconsistency with rectoral government—On the alleged entire superfluity of the doctrine defended.

LECTURE IX.—Friday, May 8th. *Practical application.*

ADDRESS OF THE BOARD OF CONGREGATIONAL MINISTERS FOR LONDON AND ITS VICINITY,

To the Christian Public of the Metropolis, on behalf of the important Appeal of the Welch Congregational Churches.

In the principality of Wales, the cause of Christ in connexion with Congregational principles, has, during the last thirty years, made the most astonishing and delightful progress. In that short period the number of places of worship, in the northern counties only, has been multiplied from seventeen to one hundred and fifty-seven; and in the southern district, the increase has been nearly equal.

By these noble exertions, the churches of our Welch brethren had become burthened with debts exceeding 34,000*l.*, which greatly enfeebled their further exertions. For the removal of this evil, they have, from their own resources, within the last two years, raised upwards of 18,000*l.* Towards the liquidation of the remaining sum they now appeal to their brethren in England, anxious to accomplish this most desirable object within the present year. Several highly esteemed ministers, from the principality, are now in the metropolis, soliciting subscriptions; and while the Board of Congregational Ministers most cordially rejoice in the measure of success they have realized, they cannot but feel, from the sums generally subscribed, that the great importance and strong claims of the appeal are not sufficiently understood, and, therefore, respectfully remind the members of their churches, in the words of the Rev. John Angell James, of Birmingham, "*that this is not merely a case (of some particular church), but a collection of all the cases of the Independent denomination in Wales,*"

and most earnestly entreat them to give accordingly.

Signed, on behalf of the Board,
THOMAS RUSSELL, Chairman.

COMMITTEE.

James Bennett.
Thomas Binney.
John Blackburn.
John Burnett.
Robert Halley.
John Hunt.
William Stern Palmer.
John Pye Smith.
Arthur Tidman, Secretary.

Congregational Library,
March 20th, 1835.

Donations towards the above object will be thankfully received by the Deputation now in London, at No. 14, Jewin-crescent, Aldersgate-street; by any of the Congregational Ministers of London; or by Messrs Hankey and Co., Bankers, No. 7, Fenchurch-street.

COMMUNION OF THE CITY CHURCHES.

The five Churches that were established in connection with Highbury College, in the north-western part of the Metropolis, have been accustomed now for many years to hold an annual celebration of the Lord's Supper, at which their pastors and deacons have respectively officiated. We are happy now to record, that eight Congregational Churches in the city district, viz. those meeting at the Weigh House, Barbican, Hare Court, Aldermanbury, Jewin Street, White Row, New Bond Street, and Gibraltar Chapels, have adopted a similar plan, and that the Pastors and Members of these churches met to break bread at the New Weigh House Chapel on Thursday evening, 19th March, when the Rev. Thos. Binney presided.

Messrs. Binney, Palmer, Tidman, and Townley delivered appropriate and interesting addresses, and Messrs. Davis, Wood, Mummery, and Harry engaged in prayer.

The attendance was very large, and the whole service impressive and refreshing. The collection, which exceeded £20, was very suitably devoted to the funds of the Christian Instruction Society.

N.S. No. 124.

DURHAM AND NORTHUMBERLAND ASSOCIATION.

On Tuesday, the 10th of March, the Annual Meeting of the Association for the Counties of Durham and Northumberland was held in St. Andrew's Chapel, North Shields. On the 11th, the Rev. A. Jack, late of Whitehaven, was publicly recognized as the pastor of the church assembling in St. Andrew's Chapel, lately under the care of the Rev. W. H. Stowell, now Theological Tutor in Masbro' College, and pastor of the church in Masbro'.—The Rev. John. Ely delivered the introductory discourse, and preached to the people in the evening. The Rev. R. W. Hamilton delivered the charge to the pastor. Mr. Ely's discourses were both excellent,—distinguished by a lucid statement of truth, and by forcible appeals to the understandings and the hearts of his hearers. Mr. Hamilton's was in his best style, full of point and beauty, nervous and glowing. The Rev. R. Fletcher, of Manchester, offered up the designation prayer. The other devotional services were conducted by various brethren connected with the Association.

VALEDICTORY SERVICE AT TORRINGTON, DEVON.

A service of a solemn and interesting nature was held in the Independent Meeting-house, Castle-street, Torrington, on Monday evening, January the 5th; on which occasion the Rev. Evan Davies, their pastor, having resigned his office, in order to engage in the Missionary work, took leave of his late charge, in the presence of several of his brethren in the ministry, and Christian friends of various denominations. Mr. S. Whyte presided, and after singing and prayer, he called on Mr. J. Jackson to present their late beloved pastor with a silver cup, as a small token of their regard, and in the name of the church and congregation to take an affectionate *Farewell*.

Mr. J. Jackson, one of the members of the church, observed, that at the commencement of last year, this church was destitute of a minister; and consequently applied to the Western Academy, which introduced the Rev. Evan Davies amongst them. He received a unanimous invitation to

the pastorship, which he cordially accepted. It was then anticipated that a long period of Christian fellowship and usefulness was before them. But it pleased the all-wise Controller of Christian Churches and Ministers, otherwise to determine. In October last, the Rev. E. Davies announced that he was in correspondence with the London Missionary Society, in order to become one of its Missionaries to the Heathen. Thus constrained by the love of Christ, he is about to depart from us, as a Missionary to the Presidency of Madras, and this very night he will leave Torrington, to enter on his arduous enterprise. It has been felt that he should take with him a small token of the affection we entertain towards him. I have therefore, my Christian friends, been requested to present in your presence, this token of our love. After some affectionate remarks addressed to his late pastor, Mr. Jackson added, I have to present to you this cup, upon which the finger of a cunning workman has written, "Presented to the Rev. E. Davies, as a small token of gratitude for his ministry, sincere esteem for his character, regret for his departure, and affectionate regard for his future prosperity and usefulness, by the members of the church and congregation, and the teachers of the Sabbath-school connected with Castle-street Meeting, Torrington, on his resigning the pastorship over them to preach the gospel to the heathen. 'May the grace of our Lord Jesus Christ be with him.'" If you should think it worth your acceptance, it may serve as a memorial of us when you are far away, and in the name of my brethren, I say *farewell*."

The Rev. E. Davis then addressed the meeting. He remarked that several years ago, even before he entered the Christian ministry, he had some sympathy with missionary labour; this feeling was increased when a beloved friend of his went to Africa. Years rolled away, and he was admitted to the Western Academy, at Exeter. At this time his feelings were so strong, that he determined, when three years of his collegiate career were spent, to make known his feelings to his tutors. Even before he accepted the invitation

of this Church, he stated to the respected individual who now presided, what were his views on this subject. Thus he had laboured here until the Deputation of the London Missionary Society, Messrs. Knill and Reeve, visited the north of Devon last summer; about which time he preached a sermon from these words: "The harvest truly is plenteous, but the labourers are few." In the composition of this discourse, he was forcibly struck with the overwhelming claims of the heathen. He took a map of the world in his hand; he saw, indeed, that the light shone on this land, and partially in Europe; whilst in Africa, India, China, and other parts, millions were flowing to eternity without it. He then inquired, whose duty is it to go? On whom does the responsibility rest, if not on *me*? He could not refuse, but allowed conscience to speak out. The Rev. Gentleman said, that the present now given, would be received by him in the same spirit in which it was offered. He then, in the most solemn manner, addressed those who had listened to his ministry, but had given no proof of love to Christ. The voice, said the speaker, of a departing missionary is dying on your ears, Oh! of some of you I doubt, whether we shall ever meet again. What I say to one, I say to all, *pray*. Farewell. May the God of peace be with you."

The Rev. J. Edwards, of Bideford, and the Rev. T. Pulsford, of Torrington, (Baptist) moved and seconded the following resolution:—

"That this meeting considers itself, under the present solemn and affecting circumstances, bound to express its renewed attachment to the London Missionary Society."

The addresses of these gentlemen excited the deepest interest. The Rev. T. Pulsford then commended his beloved brother in prayer to the guidance and protection of Jehovah, and after singing a parting hymn, the meeting was concluded. Perhaps since the days of that eminent man of God, John Howe, in whose labours the present Independent interest had its origin, such a spirit-stirring scene has not been witnessed amongst the Christians of Torrington.

ORDINATION.

On Nov. 26th, 1835, Mr. Thomas Parry, late student of Coward College, London, was ordained to the pastoral office over the Independent Church meeting in Chapel Street, Blackburn, Lancashire. The morning service was in the following order. The Rev. Richard Slate, of Preston, read suitable scriptures, and prayed. The introductory discourse was delivered by the Rev. R. S. M'All, LL.D. of Manchester. Questions were put to Mr. Parry by the Rev. G. Wardlaw, A.M., Theological Tutor of Blackburn Academy. The ordination prayer, accompanied with imposition of hands, by the Rev. W. Jones, of Bolton. The charge was given to the minister by the Rev. J. Carruthers, of Liverpool, from 2 Cor. iv. 2. (latter part;) and the Rev. R. Fletcher, of Manchester, concluded the morning service by prayer. In the evening the worship was introduced by the Rev. D. T. Carnson, of Preston. The charge to the people was given by the Rev. Thomas Raffles, D.D. LL.D., of Liverpool, from 2 Cor. iv. 5; and the concluding prayer was offered by the Rev. J. Giles, (Baptist.) of Preston.

The pastors requested to conduct the ordination service had a long interview with Mr. Parry, on the preceding day, and held a conversation with him on personal religion, and those mental acquirements which are necessary for the right discharge of ministerial and pastoral duties. The ministers were highly gratified, and retired deeply convinced, that an in-

crease of such candidates for the sacred office would be a great blessing to the church of Christ.

* * We cordially congratulate our brethren who were engaged in this service, that they have revived the ancient and salutary practice of examination still maintained by the Congregational Ministers of the United States, and by which a greater degree of confidence will be obtained, both by ministers and churches, than has often been felt in ordinations since it fell into disuse amongst us.—*Editors.*

Mr. George Newnham Watson, late of Homerton College, having received a unanimous invitation to take the oversight of the Church and Congregation assembling at Chigwell Row, Essex, was solemnly ordained to the pastoral office on Thursday, the 12th of February ult., upon which occasion the Rev. J. P. Smith, D.D. Theological Tutor of Homerton College, delivered the introductory discourse, on the Constitution of a Christian Church. The Rev. Isaac Tozer, of Ongar, proposed the questions. The Rev. Joseph Fletcher, D.D., of Stepney (Mr. Watson's pastor), gave the charge, from Rev. ii. 10. "Be thou faithful unto death," &c.; and the Rev. George Clayton, of Walworth, preached to the people from Jer. iii. 15. The devotional parts of the service were taken by the Rev. W. Owen (late of Mallow); the Rev. J. Brown, of Loughton; and the Rev. W. Kelly, of Old Gravel Lane.

MISCELLANEOUS INTELLIGENCE.

THE STATE OF RELIGION IN FRANCE.

(From Hengstenberg's *Evangelical Church Journal*, Dec. 24th, 1834.)

Bolbec, 20th Nov. 1834.

It is obvious, from an attentive perusal of the history of France in modern times, that since the revolution, in 1789, there have been three instances of a reaction in the religious feelings of the nation. The first of these took place during the Directory, and while yet

Buonaparte was Consul of the French Republic. Several distinguished writers, among whom were Laharpe, De Fontanes, Joseph de Maistre, De Fomald, and De Chateaubriand, mightily assailed the philosophy of the materialists which had prevailed during the eighteenth century, and raised the banner of the Cross from amid the ruins of the temple, and from beneath the lifeless forms of its ministers, under which it had been buried. A returning sense of religion was hailed

with joy by a portion of the community, for they were weary of the demagogues with their insurrections and their scaffold; and many began to entertain the hope of finding, in Christianity, a refuge from popular commotions. This reaction, however, which had its origin rather in fear than in genuine religious sensibility, was but of short duration; it disappeared, like a passing sun-gleam, before the fumes of Napoleon's camp, and the shouts that proclaimed his victories. Every thought, every interest, every passion, every hope, was bent on the distant conquests of the modern Cæsar; France, intoxicated with his renown, had no zest for any thing but the triumphs of war; and Religion, that daughter of heaven, to whom solitude and contemplation are dear, and whose soft and gentle voice is never mingled with the confused cries of the battle field;—Religion concealed her anguish within the bosoms of a few retired individuals. Flatterers have asserted, that Napoleon was the restorer of the christian faith in France; but this is a gross misrepresentation. All that he did was to conclude a treaty with the Pope, which treaty had no other effect than to re-establish the external forms of the Roman Catholic Church: whereas, on the other hand, it is beyond a doubt, that the incessant wars of Napoleon crushed the life of religion, when its germ was beginning to spring up in our soil, which had already been twice laid waste—first by the Encyclopedists, and then by the Demagogues.

A second reaction of religious feeling took place after the awfully calamitous events of 1814 and 1815. When the ancient dynasty of the Bourbons was restored, through the vicissitudes of war, principles and habits of piety were introduced with it; and as the protracted misfortunes of its princes were ascribed, not without reason, to the spread of infidelity, no small importance was attached to the revival of the Catholic religion. The Bourbons endeavoured to re-erect the altar, together with the throne, and to establish their own authority upon the foundation of those religious tenets which had upheld the crowns of Louis IX. and Louis XIV. This devout impulse, which took its rise in the Thuilleries, received countenance from the nobility and clergy, whose sole hope for the future was no less founded on the re-establishment of the Romish faith. Indeed, France, roused from the dream of martial glory, seemed wishtful to cast herself into the arms of Religion, in order to obtain comfort under

the pressure of her disastrous condition. Many men, of fiery and turbulent spirits, at a loss how to dispose of the leisure which peace afforded them, had recourse to the Catholic religion, as a means of filling up the vacuity of their minds, and satisfying the cravings of restless desire. At this period, several eminent writers came forward, among whom were *De la Mennais* and *De Lamarine*, who employed their masterly eloquence and high poetic talent in defence of the christian faith. Finally, the renewal of intercourse with England and Germany, the revival of mental philosophy through the labours of *Maine de Biran* and *Roger Collard*, the resumption of useful and serious studies, and the liberty, once more enjoyed, of giving public expression to opinion—all these circumstances appeared to have a powerful influence in diffusing a strong impression in favour of religion. The Catholic priests, however, had not the wisdom to maintain a due moderation on the occurrence of this reaction; they sent out ignorant and fanatical missionaries into all the provinces of France; they even called in the Jesuits—those Jesuits whom the people abhorred—to help forward their schemes for the re-establishment of religion; and moreover, they committed the gross error of taking a direct and active part in political affairs. No sooner had this confederacy with the Jesuits become apparent, than a fearful opposition arose against the Roman Catholic church. The journalists, the young men, and all such has had imbibed revolutionary principles, rose up with a kind of enthusiasm against the priests, the missionaries, the schools of Loyola, in short, against every thing that appertained, directly or indirectly, to the Romish church. Philosophers of the preceding century were called up from their graves; thousands of copies of the works of *Voltaire* and *Rousseau* were distributed in all the cities and villages, even to the meanest huts. The political newspapers of the party calling themselves the Liberals, collected with eagerness every anecdote that could cast a slur upon the clergy, and bring religion into contempt. A daily war was carried on, with cruel and merciless rage, against the party denominated *The Priest's party*; and even some who had formerly been in the service of the Bourbons, as, for instance, *Count Montlosier*, took part in this crusade against the ultra-montanists. It may easily be imagined, that the religious excitement which had arisen during the first years of the Bourbon government, was kept

alive by this powerful and unrelenting opposition. But so strong was the open enmity which existed against the Catholic religion, that persons who still cherished feelings of piety, durst not go to mass, for fear of being accused of Jesuitism: all the ordinances of divine service, and all the doctrines of the church, were become the scorn, the derision, and the abomination of the people of France.

Such was the state of things when the revolution broke out in 1830. The Jesuits were driven away; the priests durst not show themselves in the streets of Paris, unless in the garb of laymen; the archbishop's palace, and the church of St. Germain, in the chief town of the Auxerrois, were ransacked; and in one of the cross roads leading from Paris, a number of poor children, dressed out in pontifical robes, and carrying vessels which had been pillaged from the sanctuary, were seen exhibiting the mass in frightful caricature, before an immense concourse of the people.

But suddenly a new reaction began to show itself in favour of religion. France shuddered, as if instinctively, and drew back from the impure and vulgar orgies of impiety; the nation was shocked at this pitiful assault, by which sacred things were cast into the mire; and it once more directed the eye of hope towards Christianity. This religious excitement has continued for the last three years, and has gradually spread itself among the best educated and most respectable classes in the country. It cannot be disputed, that at the moment in which I am writing these lines, a still increasing disposition to favour the doctrines of the gospel is manifesting itself. Instead of the distribution of thousands of copies of Voltaire, thousands of Bibles are now put in circulation, and the most distinguished characters are lending their influence to the furtherance of this beneficial object. *Villemain*, a man of eminent learning, said lately in the Academy of France, "There's an end of Voltaire," and the sentiment was received with loud and unanimous acclamations. The first-rate journals, and all assemblies of men, whether of philosophers, politicians, or literati, who would stand well in public opinion, not only refrain from assailing Christianity, but manifest, on the contrary, a profound veneration for it; this is not faith, it is true, but, at least, it is respect for religion, and that is, so far, a great thing for France in the way of improvement. The best authors in our language are becoming enlightened advocates of religious sentiments; the edifices dedicated to

divine worship are better attended than they have been for forty years past, and all things combine to indicate, that this third reaction will be productive of more abundant fruits than either of the foregoing. God is bringing back the French nation to evangelical truth.

I wish I could unfold to you the chief springs of this new religious movement; but the narrow limits of a letter will not allow of amplification. I shall, therefore, confine myself to a simple notice of them in few lines. And foremost, the disappointment of political hopes must be mentioned as the earliest and chief cause of this return to religion as a governing principle. When the revolution of July had been brought to pass, the nation began to anticipate a bright prospect; they flattered themselves with the high-sounding epithets of equality, and the reign of the people, as if these were to introduce a new and golden era. They promised themselves much freedom, much honour, much prosperity, and many moral and social improvements; but experience turned all these dreams into painful delusions. France had been for four years in a state of ceaseless commotion; the din of uproar resounded through our streets; and the blood of our citizens flowed, more than once, by the bayonets of their own countrymen. The lower classes of the people put forth pretensions that were irreconcilable with the maintenance of the gradations of society. Authority, laws, magistracy, and even personal property, were placed in jeopardy by factious declamation. Hence it became obvious to all the friends of order, peace, and the preservation of social and political rights, that religion must form one of the mightiest defensive barriers that can be opposed to the violent inroads of revolutionary passions; and this persuasion induced them to flee to Christianity, as the only asylum in which they could be secure from the storms and billows which threatened to engulf them.

Analogous to the political changes introduced at the revolution, were those of a moral kind. Persons of disordered imaginations stood forward, and avowedly and publicly called in question the restraints of conscience, and all those principles which constitute the basis of family relationship, and the rule of individual conduct. The sacredness of the nuptial bond was set at naught, and declared to be of no force; false moralists assumed, that promiscuous intercourse between the sexes was allowable; and that the offspring of such connections, being foundlings, or illegitimate children,

must belong to the State; thus did they aim to put an end to marriage, paternity, filial affection, connubial chastity, and every virtue, every obligation of a domestic character, and to set up, in their stead, a monstrous system of immorality and pollution. The unheard-of confusion, produced by these principles, threw the nation into a state of consternation. They daily saw that conscience, modesty, and virtue were turned into ridicule in romances and comedies, the tendency of which was, to justify adultery, theft, and assassination; they also perceived that every person, possessing the smallest degree of piety, revolted at such proceedings; and thus they were brought to the acknowledged conclusion, that morals were suffering from the triumph of materialism. From such a conclusion, there is but one step in the way that leads back to the simple and unalterable precepts of the Christian faith.

In philosophy, as in politics and morality, the extreme of error is the point at which a kindly re-action is seen to commence. These philosophers, who have boasted of being able to devise a system at once clear, logical, and harmonious, on subjects that interest the mind of man in reference to his present and future being, have not succeeded in the fulfilment of their brilliant promises; they have only asserted and published alternately the wildest theories, the most puerile hypotheses, and systems utterly devoid of unity. Metaphysicians have proved strong in the art of pulling down, but powerless in that of building up again; and if we cast our eyes over the domain of philosophy, we find nothing there but ruins scattered confusedly over its surface; it is a frightful chaos, wherein error and truth, darkness and light, are strangely blended. Not one homogeneous system does it present; no where a firm foundation, on which the soul of man can rest. The ever-occurring disputes among philosophers, in which they jostle and overthrow one another, the want of union and steadfastness in their doctrines, and the fruitless efforts of reason in its search after true wisdom, all these things have combined to make the necessity of Revelation obvious to every one capable of reflection. Mankind mourn that they have forsaken the sheltering roof of Christianity, when they learn, from experience, that Philosophy only erects for them such wretched hovels as are thrown down by the slightest gust of wind.

Science has, likewise, aided in bringing back the minds of men to a belief in revealed religion. A century ago it was

thought, that a scientific genius must of necessity be an infidel, and it was assumed, that learning and Christianity were incompatible. Superficial historians, second-rate astronomers, and sorry naturalists, advanced such objections to the contents of the Bible as seemed to wear a grave aspect. But all this artillery, planted by ambition, and based on ignorance, is destroyed by more accurate study, and by deeper insight into the laws of nature. History, traced to its original source, has confirmed the truth of Holy Scripture: *Champollion* has deciphered some hieroglyphics, on the pyramids of antiquity, which afford testimonies in favour of the sacred text. A new science, namely, geology, has occasioned a voice to be heard, from the bowels of the earth, confirming the accounts of Moses concerning the creation and the universal deluge. Those astronomers who affected to prove, from the Zodiac of Denderah, that the statements of Scripture are false, have themselves been convicted of ignorance. In this manner all the advances that men have made in the sciences, tend to corroborate the truth of the Christian religion.

Lastly, even the fine arts have recourse to Christianity when they are in search of new graces, and more exalted subjects of representation. The theology of Greece and Rome have been exhausted. The ancient oak, planted by Homer, has been stripped of its every leaf. The poetry of modern times, steeped in the fount of the middle ages, is imbued once more with Christian faith and Christian traditions. Sculpture, painting, and all the imaginative arts, are courting anew the inspiration of that energetic faith which animated the minds of our forefathers.

Politics, morals, philosophy, physiology, history, and the fine arts, all unite to favour the religious reaction that is now taking place in France. But the occasions which have given rise to this reaction show, that the religion which prevails has scarcely any higher scope than the interests of this world; eternity is almost universally forgotten. I may, perhaps, resume this subject at a future time.

Believe me, &c.

G. DE F.

SIR ROBERT PEEL'S PROPOSED MARRIAGE BILL.

In our last Magazine we expressed our conviction, that any attempt at legislation on this subject, which should divide our marriage service between the

magistrate and the pastor, and thus establish an invidious distinction between the clergyman and the dissenting minister, would disgust, rather than conciliate.

Since, then, the Premier has introduced the business to Parliament, and in a speech that has been commended on all hands for its candour and good feeling, he explained the contemplated provisions of his bill, against which, however, there appears to be many serious objections.

We find that the strongest repugnance is felt by the females of our body, to the act of marriage being completed by the magistrate.

We believe that an alteration suggested by the Rev. J. Alexander, of Norwich, in the *Patriot*, March 25th, has occurred to many minds: "Let the parties go, as the Bill now directs, before the magistrate to sign the proposed declaration. Let them carry that declaration, or some substitute for it, attested by the magistrate, to their pastor, as an authority for him to marry them, provided that he knows of no legal impediment, and then let him be compelled to give to the magistrate and to the parties a certificate that the ceremony had been performed."

This plan would not place the dissenting minister in a less honourable position before his people than that occupied by the clergyman, and would alike secure a civil record and a religious observance.

But we must strenuously object to both parties being compelled to appear before the magistrate. When a license is to be obtained from a surrogate, according to the present system, the intended husband alone appears, and takes oath that he believes there is no let or impediment of pre-contract, kindred, or alliance, or of any other lawful cause whatever, to bar or hinder the proceeding of the said marriage.

Surely it is not desirable needlessly to violate the delicate feelings of the intended bride, by compelling her appearance, until the act of marriage itself is performed.

Two other exceptions have been also taken to the measure, namely, to the oath and to the fees.

We find that Churchmen, as well as Dissenters, perceive, though on very different grounds, the inexpediency of compelling the parties to swear to their dissent before the magistrate. If it were on no other ground, we should solemnly protest against the addition of another oath to the melancholy list that already disgraces our statute-book. As to the question of registration, it appears alike disagreeable

to the Clergyman to register the act that a Dissenting minister has performed, and to the Dissenter to pay the Clergyman for a service in which he has not been occupied. Now it seems to us, that this difficulty would be overcome, if it were enacted, that the Dissenting minister should have access to the parish register, to record there the marriage he may have celebrated. That register was provided by the churchwarden at the expense of the parish; it is not, therefore, the property of the clergyman, but of the parish, and is so regarded in law. It is now, therefore, used by any clergyman who may officiate there, and is usually deposited in a chest in the vestry, under the care of the parish clerk.

Let a fee, say *half a crown*, be paid the clerk for his attendance on the dissenting minister when he registers his own act in the parish record, and then the clergyman will neither be troubled with dissenting marriages or dissenters' fees.

Our ideas, then, of a complete measure of relief are simply these:—Let a magistrate be authorized and required to issue a license to a dissenting pastor to marry certain parties, one of whom having taken the required oath before him, and also to record it in the parish register; and to return the same duly filled up to the magistrate within forty-eight hours after the marriage has been performed. The marriage should only be legally celebrated by an ordained pastor in some regular chapel or meeting-house not used for any other purpose, a Sunday-school alone excepted. A certificate of the marriage might also be made out and signed by witnesses present at its celebration. Such an arrangement as this would meet, we think, all the serious difficulties of the case. Sir Robert's proposal of a religious service, which is not to have any legal power, is offensive, though we believe without design, to those who would perform it, and would multiply the difficulty of those whom it was intended to relieve.

REQUESTS OF THE LATE J. B. WILSON, ESQ. OF CLAPHAM.

In announcing the death of this distinguished philanthropist in our last number, we adverted to the catholicity of his feelings. The following legacies will prove that he was anxious to employ the remains of his ample fortune with that enlightened charity which characterized his munificent alms-deeds during his useful and honoured life.

1 St. Thomas's Hospital . . . £1000
2 Bible Society. 1000

3 London Missionary Society .	£1000
4 Moravian ditto	1000
5 Wesleyan ditto	500
6 Church ditto	1000
7 Baptist College, Stepney . .	1000
8 Ditto Bradford	1000
9 Newport Pagnell Academy . .	1000
10 Baptist ditto, Abergavenny . .	500
11 Bristol Baptist College . . .	1000
12 Cheshunt College	500
13 Tract Society	1000
14 Prayer Book and Homily Soc.	500
15 Congregational School, Lewis-	
ham	1000
16 Female Penitentiary	500
17 Lock Asylum, Pimlico . . .	1000
18 Aged Pilgrim Society (Building	
Fund)	1000
19 Society for the Relief of Aged	
Dissenting Ministers	500
20 Ditto for poor pious Clergy . .	1000
21 Surry Mission Society	500
22 Society for assisting aged and	
infirm Dissenting Ministers,	
and their Widows, for the	
County of Kent	500
23 Clerical Society, London . . .	1000
24 Society at Bristol for educating	
pious Young Men for the	
Clergy Establishment	500
25 Academy at Rotherham for Edu-	
cating pious Young Men for	
the Dissenting Ministry	500
26 Society at Exeter for educating	
pious Young Men for the Gos-	
pel Ministry	1000
27 Baptist Fund	1000
28 Society for relief of poor Pro-	
testant Dissenting Ministers'	
Widows	1000
29 Southwark Sunday School Soc.	500
30 British and Foreign School Soc.	2000
31 Associate Fund for relieving	
poor pious Dissenting Minis-	
ters	500
32 Irish Evangelical Society . . .	500
33 Orphan/Working School, City-rd.	500
34 Baptist Home Missionary Soc.	500
35 Christian Instruction Society . .	500

£28,000

All the above legacies are to be paid after the decease of the widow of the testator, except the first, and they are

all Stock Legacies, namely 3 per Cent Consolidated Annuities.

RECENT DEATHS.

Died at Stepney, December 10, 1831, aged 61, the Rev. JOSEPH DRAKE, minister of the Wycliffe Chapel Cemetery, Commercial Road. Mr. Drake successively sustained the pastoral office for a few years in the Congregational churches at Newport, Colchester, and Ridgewell, Essex, at Cambridge, and at Mile End, London. He was a good preacher, and characterized by a fearless declaration of the truth.

Some peculiarities of temper occasioned him frequent disquietude in his pastoral relations, and the character of his last station was that which best suited his own. We regret to know that he has left a widow and four children in very destitute circumstances. Drs. Reed and Fletcher, and their friends, have been very kind to this bereaved family, and we are sure, will gladly receive any donations that the benevolent may be disposed to remit for its relief. One of the boys will be a candidate for admission to the Congregational School, in October, when we hope his election will be secured by those who knew and respected our departed brother.

Died at Brixton, Surrey, on the 30th of March, the Rev. ALFRED DAWSON, late Pastor of the Congregational Church at Dorking, in the 41st year of his age.

NOTICES.

On Tuesday evening, April 7th, a Sermon will be preached for the benefit of the Newport Pagnel Evangelical Institution, at the Rev. Mr. Binney's Chapel, Fish Street Hill, by the Rev. J. Leitch, on the following subject: "The present state of the Dissenting Ministry, viewed in connexion with the progress and diffusion of Congregational principles;" after which, the meeting will be addressed shortly by Mr. Binney, and other ministers.

The Tenth Anniversary of the Christian Instruction Society, will be held at Finsbury Chapel, on Tuesday, May 5th, at Six o'Clock in the Evening, when the Right Honourable the Earl of Chichester has kindly promised to take the chair.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Communications have been received from the Rev. Dr. Henderson, Matheson, and Clunie.—Rev. Messrs. A. Wells—W. Davis—C. N. Davis—W. Jones—J. Turnbull—A. Tidman—W. Ellerby.

Also from W. Stroud, M.D.—Messrs. G. Bennet—F. Pitman—J. L. Porter—W. Smith—W. Bateman.

We hope to insert Mr. Porter's communication in our next, and to attend to the very interesting controversy that now occupies the Society of Friends.

Infelix et Incertus must not relinquish his church connexion. We intended to have given our reasons at length, but our space forbids.